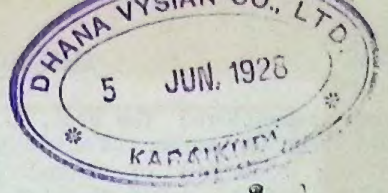




DANCING IN SPRING-TIME
By Mr. Manishi De



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SOUTH AFRICA AND INDIA

Olive Schreiner's Message

By C. F. ANDREWS

I

SOUTH Africa has produced already one supreme literary genius during the comparatively short period that has elapsed since the first migration of Dutchmen and Englishmen from Europe. Olive Schreiner will live in history, not only as a great writer, but also as a noble personality and a fearless champion of the African races.

Her first novel, 'The Story of a South African Farm' made vividly real to the outside world the strangely remote civilisation of the Boer farm life in South Africa. Mr. Gladstone did more than anyone else to bring this unique novel to the notice of Europe. As written by a very young, unknown writer, it was a revelation. Since that date, Olive Schreiner's name has taken its place in world literature among the immortals.

But few outside South Africa have realised how brave this frail woman was in her defence of the rights of the Bantu races, whom she loved. To the Indian immigrants also, although she never came into close

contact with them, she held out a hand of sympathy and welcome. Brought up in the very midst of deep colour prejudices and racial antipathies, her outstanding fearlessness was all the more remarkable and significant. It would be difficult to find another instance of whole-hearted sympathy, such as hers, among the Dutch people of her own day and generation. Her brother, the Hon. W. P. Schreiner, perhaps came nearest to her; and it is well-known that she influenced her brother more than any other person.

I was very fortunate in picking up, in a second-hand book stall in Capetown, a very small book which Olive Schreiner had published more than twenty years ago, before the inauguration of the 'Union of South Africa.' It is called 'Closer Union.' Though written for Europeans, it is in reality a very noble plea for the inclusion of the Bantu races in the Union as an organic member of the whole body politic. The essay was still-born. It excited, strangely enough, no opposition. Not that its thesis was accepted. Rather, it was ignored. I could not find anyone in South Africa, who

even remembered the book, so short-lived had been its career. Yet it is a very inspiring book, full of critical issues even today; and it is prophetic of the future. No other pamphlet, written in South Africa, comes near it, in my opinion, in living interest.

In the earlier part of the book, Olive Schreiner deals with the problems arising between the two races from Europe, the Dutch and the English. These chapters have their own interest. But in the second half she rises to heights of splendid eloquence and fervent enthusiasm, as she comes to the one subject that interests her most deeply of all—'the native question.' The word 'native' has still to be used in South Africa, unfortunately, because it is, in actual speech, the one common word for the African. But Olive Schreiner herself did very much indeed to introduce the true word, 'Bantu' in order to signify all Africans resident in the South. She uses the word frequently in this essay.

In dealing with the 'native question,' Olive Schreiner comes naturally to the Indian problem. I shall quote, almost in full, what she says on that subject. In these two articles, I have ventured to quote so copiously Olive Schreiner's own words, because they enable a practical understanding of what is happening, much more graphically and pictorially than any description by a lesser writer.

No one knew the vast country districts of the illimitable South African veldt more intimately than Olive Schreiner. None had studied the problem of the Bantu population more thoroughly. Brought up there as a child, with the non-European races around her, she seems to have formed her own philosophy of humanity, on sound and wholesome lines, and to have clung to her own true humanitarian instinct all through her pained and troubled life, in spite of the depth of race and colour prejudice on every side. Her own friends, whom she gathered around her, as life went on, were inspired by her example. At Capetown, and elsewhere, little groups were formed of those, whose deepest interest in life was to see that, on every occasion, when some great issue arose, the Bantu races should not be trodden under foot by the more powerful civilisation from the West, which was determined at any cost to assert itself, and to possess the land,

with all the diamonds and gold that lay beneath it. She writes as follows:—

'I hold the native question to be the root question in South Africa; and as is our wisdom in dealing with it, so will be our future.'

No exact census exists of the population of South Africa, but it is roughly calculated that there are about nine million inhabitants, eight millions of dark men and 1 million of white.

The white race consists mainly of two varieties of rather mixed European descent, but both largely Teutonic, the Dutch and the English; and though partly divided at the present moment by traditions and the use of two forms of speech, the Taal and the English, they are so essentially one in blood and character that within two generations they will be inextricably blended by inter-marriage and common interests, as would indeed, long ago have been the case had it not been for external interference. They constitute therefore, no great problem for the future, though at the present moment their differences loom large. Our vast, dark native population consists largely of Bantus, who were already in South Africa when we came here; of a few expiring yellow varieties of African races, such as the Bushmen; a small but important number of half-castes, largely the descendants of imported slaves whose blood was mingled with that of their masters, as is always the case where slavery exists; and a very small body of Asiatics. It is out of this great heterogeneous mass of humans, that the South African nation of the future will be built.

'For the dark man is with us to stay. Not only does the Bantu increase and flourish greatly, as is natural in his native continent, and under the climatic conditions which are best suited to him; not only does he refuse to die out in contact with civilisation, as the Bushmen have largely done; not only can we not exterminate him,—but, we cannot even transport him, because we want him! We desire him as thirsty oxen in an arid plain desire water; or as miners hunger for the sheen of gold. We want more and always more of him—to labour in our mines, to build our railways, to work in our fields, to perform our domestic labours, and to buy our goods. We desire to import more of him when we can. It has more than once happened in a House of Legislature that bitter complaints have been brought against the Government of the day for employing too many natives on public works, and so robbing the land-owner of what he most desires—native labour.'

'They are the makers of our wealth, the great basis rock on which our State is founded—our vast labouring class.'

'Every great nation of the past or present has contributed something to the sum total of things beautiful, good, or useful, possessed by humanity; therein largely lies its greatness. We in South Africa can never hope exactly to repeat the records of the past. We can never hope, like Greece, to give to the world its noblest plastic art; we can never hope, like Rome, to shape the legal institutions of half the world. The chief glory of England,—that wherever she goes, whether she will or not, and even against her will, she spreads broadcast among the nations the seeds of self-governing institutions,—may never be ours. But the

great national parts are not exhausted in the drama of humanity. There lies before us, in South Africa, a part as great and inspiring as any which any nation has ever been called upon to play,—if we are strong enough to grasp it.

"The problem of the Twentieth Century will not be a repetition of those of the Nineteenth, or those which went before it. The walls dividing continents are breaking down; everywhere European, Asiatic and African will intertwine. The world, on which the Twenty-first Century will open its eyes, will be one widely different from that which the Twentieth sees at its awaking. And the problem which this century will have to solve is the accomplishment of this interaction of distinct human varieties, on the largest and most beneficent lines, making for the development of humanity as a whole, and carried out in a manner consonant with modern ideals and modern social wants."

It is indeed refreshing, to those who know how deep the race and colour prejudice lies in South Africa, to have such a word of hope, in a writer of genius, who had faced the very worst that South Africa had to offer of narrow racialism. If her way of stating the case touches the note of patriotism, and appeals to local pride, no one will blame her for that, provided only that in the long run her appeal is able to penetrate the hardness of racialism and inoculate a health-giving antitoxin. India, many centuries ago, had to face the very same racial problems, which South Africa is about to face today. There is nothing new under the sun. With her own untouchability problem still unsolved, India is perhaps in a humbler mood than Olive Schreiner, the young South African novelist, in this essay. For, India has known, long before the Twentieth Century, the problem of the conglomeration of conflicting races. She has bravely tried, in her own way, to solve the problem; and her solution has not been altogether inglorious. Let us see how Olive Schreiner continues her story of South Africa. She writes:

"We in South Africa, are one of the earliest and youngest peoples in the modern world. Under the new moral and material conditions of modern civilization, we are to be brought face to face with this problem in its acutest form. On our power to solve it regally and heroically, depends our greatness. It is possible for us out of our great complex body of humanity (its parts possibly remaining racially distinct for centuries) to raise up a free, intelligent, harmonious nation, each part acting with and for the benefit of the others, then we shall have played a part as great as that of any nation in the world's record. And as today we turn our eyes towards Greece, or Rome, or England, for models in those things wherein they have excelled, nations in the future, whatever their dominant class may be, will be compelled to turn their eyes towards us and follow our lead, saying

'Hers was the first and true solution of the problem.'

"I have said we today have to face the problem in its acutest form; but we have also exceptional advantages for solving it.

In our small European element we have the descendants of some of the most virile of the northern races,—races which at least for themselves, have always loved freedom and justice; in our vast Bantu population we possess one of the finest breeds of the African stock. A grave and an almost fatal error is sometimes made, when persons compare our native question with the negro question in the Southern States of America. Not only is the South African Bantu (a race probably with a large admixture of Arab blood) as distinct from the West Coast negro, who was the ancestor of the American slave, as the Norwegian is from the Spaniard, but he has never been subjected to the dissolving and desocialising ordeal of slavery. We find him in the land of his growth, with all the instincts of the free man intact; with all the instincts of loyalty to his race and its chiefs still warm in his heart; with his social instincts almost abnormally developed and fully active; we have only with wisdom and patient justice slowly to transfer them to our own larger society. They are there! Every man and woman who has studied the Bantu in his native state before we had indoctrinated him with those vices, which dog everywhere the feet of our civilisation, and had compelled his women to graduate in our brothels and his men in our canteens, or had dragged him into our city slums, where even our own races rot knows that the proudest of us may envy many of the social virtues which the Bantu displays. We have a great material here, wisely handled."

After this enthusiastic expression of the virtues of the Bantu races, whom she knew well by living among them, Olive Schreiner comes on to the question of the Indian immigration. Those who have never been in South Africa cannot realise how minute this problem is,—except in Natal, which Olive Schreiner had hardly ever visited. It is therefore significant, that after dealing with the millions of the Bantus, she turns aside, even for a moment, to give one good word on behalf of those whom her own fellow countrymen had despised. She writes as follows:

"In our small, permanent, and largely South African born, Asiatic population, we have a section of our people, sober, industrious, and intelligent, rich with those deep staying powers, which have made many Asiatic peoples so persistent, and often dominant, in the past and present. Even in the most disorganised element of our population, often without race or social traditions, I believe that careful study will show it to compare favourably, and often most favourably, with analogous classes in Europe."

This allusion, however, brief, to the Indian Community by Olive Schreiner, more

than twenty years ago, in the very midst of her discussion of what is called the Native Question, is significant of the spirit of the writer. She had a very high regard for Asia. The fact that the Bantu had advanced so much further in social qualities than the negro in other parts of Africa, she puts down to the theory that there was constant immigration from Asia all along the East African coast, which led to a mixture of blood. Whether her theory of racial admixture between Asia and Africa is correct historically, or not, is not the point. The point is this, that this gentle lady, brought up in a Boer farm, under a burden of racial prejudices hard indeed to overestimate, was able to throw off this burden so completely, and to look upon such an intermingling of racial characteristics between Asia and Africa not only without any inward opposition or repulsion, but with evident approval and appreciation.

I have probably given sufficient in a single chapter to create an interest in India in this high, intellectual, womanly genius, of German parentage; for her father was a German. Her long Boer tradition in South Africa made her a true South African; for, she was brought up from her very babyhood on the veldt, upon a South African farm. It will be best to reserve for a second chapter any further endeavour to explain, partly in her own words, her vision of race union and race sympathy, in South Africa.

The study of the glowing ideal of this woman of singular genius, concerning the racial future of mankind, will be well repaid in India. For, there is no country in the world to-day that is nearer to India, in its own race problems, than South Africa. This lady novelist and essayist may give her own vision; but what is needed besides, after the ideal has been formed, is for a body of scientific thinkers from both sides to carry forward, detail by detail, the slow solution of this, the most difficult of all the major problems, that are to-day perilously affecting mankind.

II

In the earlier chapter, Olive Schreiner's ideal of racial unity in South Africa was roughly sketched out in her own words. In that unity, she had a place for the Indian immigrant, side by side with the European

and the Bantu. Her picture of the Bantu race was nobly drawn. Its steady future development was, more than anything else, to be the deciding factor in the destiny of South Africa. She faces the whole problem of race, without swerving for a moment in favour of her own white race against others. Rather, the principle of 'noblesse oblige' runs through every word she writes. It needs to be added, that up to the very end of her life she maintained this attitude without any compromise. One of her truest and best friends, Mrs. Ruth Alexander, the wife of Advocate Alexander of Capetown, has carried on her work after her death. Without any shadow of reservation, she and her husband also have stood out for absolute racial equality, political, social and economic.

It is a delight to read Olive Schreiner's sonorous sentences, and I shall give the readers of the *Modern Review* the salient passages in full. She writes:—

'If we realise that the true wealth of a nation is the health, happiness, intelligence, and content of every man and woman born within its borders: if we do not fail to understand that the true crown of honour on the head of a dominant class is that it leads and teaches, not uses and crushes; if, as the years pass, we can point with pride to our native peoples as the most enlightened and the most free, the most devoted to the welfare of its native land of all African races; if our labouring class can in the end be made to compare favourably with that of all other countries; and if, for the men of genius, or capacity, who are born among them there be left open a free path, to take their share in the higher duties of life and citizenship, their talents expended for the welfare of the community and not suppressed to become its subterranean and disruptive forces, if we can make our State as dear to them, as the matrix in which they find shelter for healthy life and development, as it is to us; then I think the future of South Africa promises greatness and strength.

'But if we fail in this? If, blinded by the gain of the moment, we see nothing in our Bantu people but a vast engine of labour; if to us the Bantu labourer is not a man, but only a tool; if he is dispossessed entirely of the land, for which he now shows that large aptitude for peasant proprietorship, for the lack of which among their masses many great nations are decaying; if we force him permanently in his millions into the locations and compounds and slums of our cities, obtaining his labour cheaper, only to lose what the wealth of all the gold reefs and diamond mines could not return to us; if, uninstructed in the highest forms of labour, without the rights of citizenship, his own social organisation broken up, unbound to us by gratitude and sympathy, and alien to us in blood and colour, we reduce this vast mass to the condition of a great seething, ignorant proletariat—then,

I would rather draw a veil over the future of this land.

For a time, such a policy may pay us both as to labour and lands: we may work gold mines where the natives' corn now stands, and the dream of a labourer at two-pence a day, which has haunted the waking visions of some men, may be realised. But can it pay ultimately?

Even in the commercial sense, will it pay us in the direction of manufacture and trade, if, when the labouring classes of other countries are steadily increasing in skill and intelligence ours remain in the mass, mere hewers of wood and drawers of water, without initiative or knowledge? Will it even pay us to have him robbed of his muscular strength and virility by a sudden change to unhealthy conditions of life? If we poison him with our canteens, and immerse him in our city slums, will he, even as a machine of labour, remain what he is?

What has attracted me so much in this essay of Olive Schreiner, in addition to its literary charm, is the parallel to India which I have found in almost every word she utters on the race question. For, India represents an even greater congeries of races than South Africa; and the struggle for racial unity in India is many centuries old, while in South Africa it has only just begun.

Towards the end of her essay, Olive Schreiner works out a very beautiful simile of the mother having younger children of her own by a husband, who has brought into the family other children by a former marriage. She uses this, as an illustration of the difficulties confronting a great ruler, who has to rule with fairness and equity, not only over his own people, but also over other races. I have never before seen this imagery used in literature with reference to the problem of racial unity. When I read it, I felt very deeply indeed, that in the Hindu-Muslim unity problem it was, really this singular grace of character, this sensitive sympathy for others, this consideration of humanity that was needed, far more than anything else. It will be well to give Olive Schreiner's whole illustration with its sequel, asking my readers to bear in mind all through a vivid recollection of India itself; she writes as follows:—

'Lastly, if I were asked what in South Africa is our deepest need at the present moment, I should answer, Great men to lead us.'

'In an ordinary household, where a woman brings up the children, she herself has borne, who share her blood and to whom her instincts bind her, she needs no exceptionally great or rare qualities to rear her children and govern her house in harmony. But if a woman should marry a man

having children by another wife, and they two should again have children of their own, and even receive into their family one or two children by adoption, then, to make her work a success, that woman would require altogether wider and more exceptional gifts. The animal instinct which binds her to what is hers by blood would not suffice; and unless carefully watched and controlled might totally unfit her for the work she has to do. She would need, not merely those high intellectual powers which enable us to understand types of mind widely distinct from our own, but those still rarer graces of the spirit, allied to intellectual gifts, but distinct from them, which make the love of justice inherent in an individual. If she possessed these qualities, in balanced proportions, the domestic world she ruled over might become a centre of unity and of desirable human relations; if she possessed none of them, it would become a hell.

'So the man fitted to be the national leader of a great heterogeneous people requires certain qualities not asked for in the leaders, even the great leaders, of a homogeneous race. Our call in South Africa today is not for a Cavour or a Talleyrand, nor even at the moment for a William Wallace, or a Robert Bruce. The man who should help to guide us toward the path of true union and a beneficent organisation must be more than the great party leader, the keen diplomatist, the far-seeing politician, or even the renowned soldier. He may be some of these, but he must be much more.

'He must be a man able to understand, and understanding to sympathise with, all sections of our people: Loving his own race and form of speech intensely, he will never forget that it is only one among others, and deserving of no special favour because it is his. He will understand the really colossal difficulties, which a white race has to face in dealing with a labouring class severed from it by colour. He will realise to the full the difficulties the Bantu faces, when, his old ideals and order of life suddenly uprooted, he is confronted with a foreign civilisation which he must grasp and rise up to, or under which he must sink; and he will seek by every means in his power to help him to bridge the transition without losing his native virtues. At all costs to himself, he will persist in holding up before us the ideal, by which he is himself dominated, of a great South Africa, in which each element of our population, while maintaining its own individuality, shall subserve the interests of others, as well as its own till from this sense of mutual service, and from that passionate love of our physical Mother Earth, which is common to all South Africans, shall grow up the wide and deep South African feeling which alone can transform us into a great nation. In spite of many mistakes and many failures, and the sorrow which walks beside all who strike out new paths for the feet of men, such a man would form the true centre of our national life, and, however fitfully and slowly, would lead our national conscience to shape itself in harmony with that ideal. For, beneath the self-seeking and animal instinct which covers the surface of our lives, lies that which in its saner moments does recognise singleness of purpose where it finds it, and knows

only that a wide justice and humanity between men is righteousness—the righteousness that exalteth a nation.

It is said that when centuries ago a great Hollander died, the little children cried for him in the streets. When our national leader dies, the hearts of a complex people will put on mourning for him, from the kraal in Kafirland to the solitary Karroo farmhouse and the cities where men congregate. And when, with the passing of the years, the mists of present self-interests and racial antagonisms have faded from before our national eyes, men standing beside his grave will recognize him for what he was—the father of his people.

What South Africa calls for today is simply for a man, with a clear head and a large heart, organically incapable of self-seeking, or racial prejudice.

It is not easy to find one single man,

who is able to fulfil in South Africa such a high destiny as that. But General Botha came very near, in heroic and regal character, to such a fulfilment. The present Prime-Minister, General Hertzog, has also qualities which make him deeply loved and profoundly respected by all.

In India itself, there are those who have learnt by birth and experience to set forth this higher type of human character. If we leave aside for a moment such unique outstanding figures as Gandhi and Tagore, we may point with genuine pride to the President of the All-India National Congress, Dr. Ansari. A country which can produce a character such as his, at the most critical time, need never despair.

COULD INDIA, FRERE, PROTECT HERSELF?

By J. T. SUNDERLAND

DOES any one question whether India, if free, would have sufficient men, sufficient fighting ability, and sufficient material resources to enable her to protect herself against external aggression? Let us see what are the facts.

1. First as to physical location and surroundings. There is probably not a country in the entire world better situated for natural security, for natural safety from attack, invasion or aggression by other nations, than India. It is a vast peninsula which nature has thrust, all by itself, far down into the Indian Ocean. On its northeast, north and northwest, that is, on its almost entire land border, it is surrounded and to a most extraordinary degree protected by vast ranges of mountains the loftiest and most difficult of passage in the world. The rest of its boundary is ocean, with no country within thousands of miles from which there is probably the slightest danger of attack.

2. As to men. India has a population of 320,000,000, from which, to draw soldiers in time of need. This is twice the number of Russia, five times that of Germany or Japan, more than six times that of France or Great Britain.

In 1918, an estimate was made of India's available military manpower, that is the number of her men between the ages of twenty and forty. It was found to be over 40,000,000. Here is a source of supply for soldiers greater than that exists in any other nation in the world except China.

3. What about the fighting quality of these men? It is true that the Indian people, as a whole, are more peacefully inclined than Europeans. But all history shows that peaceful nations often produce the bravest and most effective armies known, when there is need to defend their liberties and their country. Such armies fight from duty, from principle, from true patriotism, their courage is moral, not merely physical; and they come nearer than any other soldiers to being invincible.

But as a fact, fully one hundred million of India's population consists of what is known as her "fighting races,"—her Sikhs, Maharrattas, Rajputs, and others.

As for the qualities of Indian soldiers, notice some testimonies of British authorities.

No Englishman of the past generation knew India better than Lord Curzon, for five years its Governor-General and Viceroy.

In an article in the *North American Review* of July, 1914, speaking of the native army of India which at that time contained in the neighbourhood of 150,000 men, Lord Curzon called it "one of the finest fighting forces in the world."

Sir Valentine Chirol, in his last book on India, declares that "the Indian army has a fine record for gallantry, and it is a great fighting engine."^{*} He tells us of a remark once made by the German Kaiser, that the Sikhs of India were the only foreign troops against whom he feared to pit his own German infantry.

General Allenby, whose conquest of Palestine was achieved largely by the use of Indian troops, reported in the highest terms of their bravery and efficiency, declaring that in every quality required to constitute good soldiers they had no superiors.

Says General Sir Ian Hamilton: "There is material in the north of India sufficient and fit, under good leadership, to shake the artificial society of Europe to its foundation: and diffusion of knowledge will produce leaders."[†]

As is well-known to every one at all perfectly acquainted with the history of the Great War in Europe, it was the splendid Indian army, brought over with the greatest possible haste to France when war was declared, that turned the tide at the first battle of the Marne, beating back the German advance and saving Paris from capture.

India free could easily meet an invading army with a fighting force of five millions, or if necessary ten millions, of such soldiers as these, should any nation on earth be insane enough to attempt an invasion.

Does any one say that India could not protect herself without a strong navy? There is no ground for such a declaration. The experience of the British at Gallipoli, even if there were no other evidence, proved once for all, that a navy, with such forces as it can carry, is powerless against strong land fortifications and an adequate land army. But even if India should find herself requiring a navy, we have found that she can provide herself with one as strong as that of Japan, which ranks third in the world, at

an expense no greater than that of her present military budget. And as for the qualification of her men for sea service, it should not be forgotten that before the British came India was one of the greatest sea-faring and ship-building nations in the world. Why under freedom should she not become the same again?

Is it said that Indians fight well under British or other European officers, but would fail under officers of their own? That while they make good soldiers in the ranks they have not the intellectual ability to make competent military leaders?

This is what the British claim. Is the claim well-founded? No. In all the centuries of her long history India has seldom lacked competent leaders, military or civil. It was an Indian army under Indian military leaders that checked the conquering career of Alexander the Great. The Indian Emperor Asoka, whom H. G. Wells declares to have been one of the six greatest men of all time, was great not only as a statesman and civil ruler, but also as a military commander. The Emperor Akbar the Great, the contemporary of Elizabeth of England, and the equal of any civil ruler that Europe ever produced, was a general of great ability. Europe has produced few commanders of armies of greater military genius than the Indian Sivaji, the hero of Mahratta history.

The British in all their later history in India have kept their Indian troops strictly under European officers, seldom if ever allowing any Indian to rise to a position as high even as second lieutenant. But this has not been because of lack of Indian military ability: it has been solely a matter of caution; it has been because the British have feared to allow any Indians to receive training or experience in military leadership or command lest they use the same in creating movements of revolt against the foreign government of the country.

Other Asiatic countries Japan, China, Persia, Turkey possess able military leaders. Japan in her war with Russia produced generals in her armies and admirals in her navy quite the equals of those of her European antagonist. The Indian people are not inferior in ability to the peoples of any of these countries. There is every reason to believe that if she were free, and if there were need, India could and would develop

^{*}"India," p. 277.

[†]"Japan's Foreign Policy" by A. M. Pooley, p. 310

military and naval leaders and commanders equal to those of any nation.

Finally, has India material resources with which to carry on successfully a war of defence: coal, iron, timber, oil, and others? It is well-known that to-day these are as important as men. Is not India wanting here? No, she is not. She has all these in abundance beyond any nation of Europe except Russia. Indeed, there are not more than two or three nations in the world that possess these indispensable requisites for war in such almost inexhaustible quantities as does India. Japan has shown herself able to defend herself both by land and sea, and yet her material resources, of all the kinds named, are scarcely more than infinitesimal compared with the vast resources of India.

From all these facts it will be seen utterly without foundation is the claim that India needs the so-called protection of any foreign power; or that, if once master in her own house, she would not be able to make herself as secure from outward molestation as any nation in the world.

Sooner or later India will be free, either with the freedom of equal partnership with Great Britain, like the freedom of Canada and South Africa, or with the freedom of absolute independence. No future event is more certain than this. And the date of the attainment of this freedom cannot be long delayed without disaster to Britain as well as India.

When India becomes free, no nation will have cause to fear her. Notwithstanding her vast population and her unexcelled potential military strength, she will not be a danger to any people, as so many nations are. On the contrary, cherishing ideals of peace and goodwill, as she does, her freedom and her occupancy of an important place in the world will be a powerful influence in favour of

world peace. Gandhi and Tagore are a sufficient guarantee of this.

Many Indians, following Gandhi, believe that India, when free, will need nothing for her protection from aggression by other powers except her own peaceful spirit and her determination to deal with all nations justly, fairly, without aggression on her part and without giving any ground for offence. Most of her leaders, Gandhi and Tagore among them, are strong believers in treaties of peace, and arbitration; and there is every reason to believe that when she becomes master of her own career she will, among her earliest acts, seek to make her security doubly secure by negotiating with all the leading nations, treaties of complete arbitration like that which France has proposed to the United States, pledging India on the one hand and those nations on the other to settle all their disputes and differences by reason and justice, and not by force, thus making war between them impossible. Thus she will be relieved from that shameful and shocking necessity of being compelled to waste on a great army and navy the nation's revenues which are so sorely needed for education and the welfare of the people.

However, if India finds, such against her spirit and her earnest desire, that she must arm, that she can obtain safety in no other way, then the world may be perfectly certain that *arm she will and to the full*, making herself as formidable as Japan, and far more because her supply of men and material resources are so much greater. *And she will be unconquerable*. Never again will the great Indian people allow themselves to be robbed of their freedom and their nationhood by any foreign power. The lesson they have learned in the last century and a half will last them a thousand years.

A TRIBUTE TO THE REV. DR J. T. SUNDERLAND

By TARAKNATH DAS, P.H. D.

India will remain eternally indebted to the Rev. Dr. J. T. Sunderland; and it is not possible for me to express adequately the feeling of appreciation and gratitude I cherish towards him. However, on the

occasion of the celebration of his eighty-sixth birth-day, I feel it to be a privilege to write these lines, to enlighten the Indian public and the friends of India abroad.

About twenty-one years ago, while study-

ing "Prosperous British India" by the late Mr. William Digby, I came to know of Dr. Sunderland's work. I found that the eminent English authority on India, in discussing the causes of famines in India, quoted long passages from the writings of the Rev. Dr. Sunderland, published in the *New England Magazine*, some time in the nineties of the last century. Dr. Sunderland pointed out that the famines in India were not due to scanty rain-falls or the lack of production of food-stuffs, because while millions starved in India, ship-loads of food-stuffs were being exported from the country. The awful abject poverty of the people, caused by exploitation was the real cause of Indian famines. He came to this conclusion as the result of his studies and observations, while visiting India.

In 1908, when I was in Boston, I came to know that Dr. Sunderland had written an article on India in the *Atlantic Monthly*, discussing the causes of unrest in India. This article created such an unfavorable impression about British rule in India, that the late Lord Curzon personally wrote to the *Atlantic Monthly* that the publication of such articles was harmful to British interests.

In innumerable ways Dr. Sunderland has served the cause of India and tried to interest American people, even men like the late Andrew Carnegie and others, to aid the people of India in their sufferings under an alien rule. During these efforts of his, he became convinced that strong British influence in America and other countries was constantly at work against Indian interests and to keep India in subjection and to lower her in the eyes of the civilized world. This fact made him redouble his energies, in a spirit of righteous indignation.

He keenly felt the need of representation of India's cause in America and other countries and thus counteracting the anti-Indian activities of interested Americans, Englishmen and Indians. During the stay of Lala Lajpat Rai in America (1914-1919), Dr. Sunderland aided him in every possible way; because he felt that by doing so he was pleading India's cause, the cause of one-fifth of the population of the world, before the international court of world public opinion. With Lala Lajpat Rai, he was instrumental in organising the India Home Rule League of America and co-operated in editing

Young India, the organ of the organization.

During the last few years, among his other activities, he has devoted his time to write an authoritative work on "India's Case For Freedom". He knows his subject more thoroughly than many Indians, because he regularly studies at least a dozen Indian dailies, weeklies and periodicals; and very few important books on India written in the English language has escaped his attention and perusal. Certain chapters of the above book have been lately published in the *Modern Review* of Calcutta; and I have reasons to believe that all responsible Indian leaders feel that, by this work alone, not to speak of his forty years' constant activities in favor of India, Dr. Sunderland has rendered a very valuable service, not only to the cause of India's Freedom, but to the cause of Indo-American friendship and to the cause of better understanding between the East and the West. To day, when many persons are engaged in misrepresenting India, Dr. Sunderland by his action has proved that the cause of Freedom should be fought in every land, and for a truly religious man, there is no room for racial or religious prejudice.

One may ask what is the motive behind Dr. Sunderland's interest regarding India. It is needless to say that there is not the motive of gain of any form or character. After an analysis of his life, (about which it is very hard to secure much information from our worthy friend, because he does not want to speak of his own work), I have come to the conclusion that he is a very remarkable man, he can be well-compared with an ancient Hindu sage or a prophet of the Old Testament. He has devoted his whole life for the causes of Truth, Justice, Liberty and Human Brotherhood.

When he was young, he championed the cause of the abolition of slavery in the United States of America and worked ardently with the great men of that time. Later on, he devoted his best energies to the cause of Religious Liberty and Toleration. As a man of God, a student of Comperative Religion and devout Christian of the Unitarian sect, he stood against all forms of religious bigotry and tried his best to promote better understanding between the peoples of all religions and all races. With that noble spirit of sympathetic understanding, he

visited the countries of the Orient and became interested in the peoples of the East, and worked and is still working for the furtherance of the cause of Human Brotherhood.

To know the Rev. Dr. Sunderland intimately has been one of the great privileges of my life. His burning sincerity and loyalty to the highest ideals of life have been an inspiration to me. When he speaks for the cause of the oppressed peoples, he champions it with the deepest passion for Truth.

Knowing as I do all of Dr. Sunderland's devotion to the cause of India, I can safely assert that in the eighty-seventh year of his age, he devotes more time daily to serve the Indian cause than any Indian youth in America or India. Dr. Sunderland, as I know him, works like a Yogi of the Bhagabat Gita, who thinks that it is his privilege to serve and work; and the result is in the

hands of God. Thus he is a confirmed optimist; and his optimism has its magnetic force which I experienced in a very difficult situation in my life.

We should pay homage to the Rev. Dr. Sunderland, a friend of oppressed humanity. The best token of tribute to him by the people of India will be their efforts to carry out the ideals of Truth, Justice, Freedom and Human Brotherhood, which he has championed during his life. He will feel happier, if the Indian leaders and public respond to the idea that "India's Case For Freedom" should be spread all over the world and through the support of World Public Opinion, the struggle for Indian Freedom be won, if possible without violence and bloody revolution.

Florence, Italy.

April 6, 1928.

VIDYASAGAR AND VERNACULAR EDUCATION

By BROJENDRANATH BANERJI

II

SUPREME GOVERNMENT APPROVES THE SCHEME OF VERNACULAR EDUCATION

The Home authorities at last realized that the education of their Indian subjects was a part of their duty. On 19th July 1854 the President of the Board of Control signed the great Despatch—rightly known as the *Educational Charter of India**—which gave such an impulse to education in India. In January 1855, a start was made in carrying out its provisions in Bengal, by the appointment of a Director of Public Instruction (in succession to the Council of Education) and, shortly afterwards, by the constitution of the University Committee,—of which Vidyasagar was elected a member in order to prepare a scheme for the establishment of Universities at the Presidency towns of Calcutta, Madras

and Bombay.* We also find from the *Public Procdgs.* dated 12th December 1856 (p. 7) that the Pandit was appointed a Fellow of the Calcutta University when formed.

The Despatch of the Court urged a greater expansion of primary education than Halliday had suggested in his scheme. The Governor-General, however, was in favour of introducing the scheme gradually and making a beginning with certain districts only. He did not object to the occasional inspection by Vidyasagar of the vernacular schools in Bengal, if it were found that his more important duties, as Principal of the Sanskrit College, would not suffer, but the terms of the Court's Despatch would not allow of his being made a Superintendent of Vernacular Education, as it was settled that the work in future should be done by the

* Letter from Ishwarchandra Sharma to Capt. H. C. James, Private Secretary to the Hon'ble the Lieut. Governor of Bengal, dated 3rd July 1854.—*Education Con.* 19 Octr. 1854, No. 118.

* Letter to Pandit Ishwarchandra Sharma, dated 26th Jany. 1855.—*Public Con.* 26 Jany. 1855, No. 154, also No. 153. (I. R. D.)

Director of Public Instruction and by the Inspectors under him. At the same time the Governor-General was strongly impressed with the necessity for establishing Normal Schools for the training of vernacular teachers.*

Although a Director of Public Instruction was appointed, Halliday felt that he could not do without the help of a man of Vidyasagar's ability, if the scheme of vernacular education in Bengal was to be made a real success, as the following extract shows :—

"...The Lt.-Governor remains of opinion that a person so specially qualified for the work as Pandit Ishwarchandra Vidyasagar may be very advantageously employed, for a time at all events, even under the new organization of the Education Department, and he requests that you will consider and report in what manner his services may be most usefully made available without injuriously interfering with his duties as Principal of the Sanskrit College."†

The Director of Public Instruction, in reply, suggested the temporary appointment of Vidyasagar as Inspector of Schools, until the services of the permanent incumbent—Mr. Pratt—would be available. This proposal however, did not commend itself to the Lt.-Governor, who wrote as follows :—

"I should not anticipate any advantage from a merely temporary employment of Pandit Ishwarchandra.

He is a man of a very decided character who has formed and expressed strong views on the subject of vernacular education which, if permitted, he will no doubt endeavour to carry into effect with energy and intelligence according to the scheme approved of.

But I do not see that he could be expected to effect, if temporarily employed, and left to understand that any time, three weeks or three months hence he is to retire from the work on the appearance of Mr. Pratt as inspector.

I do not see why Ishwarchandra should not, under the name of Officiating Sub-Inspector, and with the salary sanctioned by the Supreme Government, be directed to carry into effect in the three or four zilas mentioned in my plan of the scheme of vernacular instruction which I have recommended and which has been approved by the Supreme Government.

This need not interfere with Mr. Pratt, who besides the task of *inspecting* what Ishwarchandra has done, will have abundant occupation as Inspector of English and Anglo-Vernacular schools and colleges in the zilas to which the plan already approved of has destined his labours to extend.

This scheme of Bengali vernacular instruction is of the deepest importance. I believe the method, which I devised with great pains and after much enquiry, to be the most promising and it would be a pity to wish its failure by placing one of the chief instruments of its execution in an embarrassing and erroneous position in which it would be difficult for him to exert himself with effect."*

On 20th April 1855, the Government of Bengal wrote as follows to the Director of Public Instruction about the best means of utilizing the services of Pandit Ishwarchandra Sharma :—

2. With regard to your proposal to employ Pandit Ishwarchandra Sharma as an Inspector of Schools for a time merely, and until the services of Mr. Pratt are available for that duty, the Lt.-Governor is disposed to doubt the expediency of such an arrangement, for not only would the Pandit be necessarily unable to effect any results of importance during so brief an incumbency, but to place a man of his mature views and experience in a temporary position like that proposed, and with the understanding that he would be liable to be removed from it at any moment, would evince, the Lt.-Governor thinks, less consideration on the part of Government than the Pandit's character and great qualifications for the duty in question justly entitle him to.

3. The Lt.-Governor is of opinion that Pandit Ishwar Sharma may at once receive directions to set on foot the scheme of vernacular instructions which was recommended in the Minute [24 March 1854] drawn up by His Honour when a Member of the Council of Education in March last, and which scheme was generally sanctioned in the letter from the Supreme Government, forwarded to you with this office letter of the 23rd ultimo, three or four of the zilas in the neighbourhood of Calcutta being selected by yourself, in communication with the Pandit, for the introduction of the scheme. This will not, particularly at the present time, interfere in any way with the Pandit's duties at the college. The details of the Pandit's employment on this duty should be arranged for the present in direct communication with yourself, and will eventually be carried on in co-operation with Mr. Pratt and under his immediate superintendence. While employed in this way the Pandit should draw the allowances specified in the Minute above referred to, *viz.* Rs. 200 a month (exclusive, however, as recommended by you, of his travelling charges), in addition to his allowances as principal of the Sanskrit College.†

* Letter from C. Beadon, Secy. to the Govt. of India, to W. Grey, Secy. to the Govt. of Bengal, dated 10th Feby. 1855.

† Letter from the Secy. to the Govt. of Bengal to the Director of Public Instruction, dated 23 March 1855.—*Education Con.* 10 May 1855, No. 71.

* Minute by Fred. Jas. Halliday, dated 11th April 1855, *Education Con.* 10 May 1855, No. 73.

† *Education Con.* 10 May 1855, No. 74.

VIDYASAGAR ESTABLISHES A NORMAL SCHOOL FOR TRAINING VERNACULAR TEACHERS

The Director of Public Instruction immediately called Vidyasagar and discussed matters with him. The Pandit was made Assistant Inspector of Schools, South Bengal, in addition to his duties as the Principal of the Sanskrit College, on a salary of Rs. 200 a month from 1st May, 1885. The selection of qualified teachers for the proposed new Model Vernacular schools was his first task. This subject was one of extreme importance as he knew that the success of the Government educational measures would depend mainly on the proper training and equipment of the teaching staff. Early in May 1855, he issued notices inviting candidates for vernacular teacher-ships to undergo an examination in the vernacular at the Sanskrit College. More than 200 candidates from the neighbouring districts appeared and, on examination, it was found that very few among them could take charge of the Government Model Schools without further training, and thus the necessity of a Normal School for training teachers was established beyond doubt. In this connection Vidyasagar was desirous of having the Bengali School called (Patshala) formerly attached to the Hindu College, placed under his care and superintendence. This institution, he told the Director, might be made to serve an important purpose in connection with the training of teachers for the vernacular schools in the mofussil, by affording the means of testing their qualifications as teachers, and by its being raised, under his own careful supervision, to the status of a Model School for imitation.* In the following letter (dated 2 July 1855) to the Director he clearly set forth the special object for which he advocated the establishment of a Normal School and the arrangements for conducting it:—

"I have the honour to represent that under present circumstances it is very difficult to get a good number of competent vernacular teachers. To supply this want the establishment of a Normal School or class has become absolutely necessary. I beg, therefore, most respectfully to submit the following plan for such an institution for your favourable consideration and sanction.

I would propose that two masters, one at Rs. 150 and the other at Rs. 50 per month, be employed for the present to undertake the task of training up the teachers for our new vernacular schools.

I have lately, with the co-operation of my assistant, examined upwards of 200 candidates for teacherships in the new vernacular schools, out of which number 92 only have been found to be eligible for the situation of teachers. Of this last number, however, very few only are qualified to undertake the duties of teachers immediately,—the remainder require previous training. I would, therefore, beg to propose that these form the Normal class and that they be attached to it for six months, which period in my humble opinion will be quite sufficient to make them fully competent for the post of teachers.

As most of these men do not belong to Calcutta, and as they are not in circumstances well enough to afford for their living here, I would recommend that a stipend of Rs. 5 per month be allowed to 60 of the best of them while they remain in the Normal class. To ensure their continuance in the class and subsequent service in the vernacular schools, I beg to suggest that they be required to subscribe to covenant containing the following conditions:

That they shall continue in the Normal class for such period as may be necessary for their training.

2nd. That when appointed as teachers they shall serve Government for at least three years.

3rd. That they shall accept situations of not less than Rs. 15 a month to which they may be posted within certain districts to be named in the covenant.

4th. That in default of the fulfilment of any of the above conditions, they shall each of them pay a fine of Rs. 50.

I would further propose that the Normal class or classes be established in connection with the Patshala, as in that institution they shall not only have the benefit of observing the mode of teaching and the management of the classes thereof, but by being made occasionally to teach them, they shall acquire a practical knowledge of the art of teaching.

For the post of Head Master of the Normal classes, I would recommend Babu Akshoy Kumar Dutt, the well-known editor of the *Tatwabodhini Patrika*. He is one of the very few of the best Bengali writers of the time. His knowledge of the English language is very respectable and he is well informed in the elements of general knowledge, and well-acquainted with the art of teaching. On the whole, I do not think that we can secure the services of a better man for the post. For the second mastership, I would propose Pandit Madhusudan Bachaspati. He is a distinguished ex-student of the Sanskrit College, an able and elegant Bengali writer, well-acquainted with the art of teaching, and, in my opinion, in every respect qualified to fill the post for which he is recommended.

The above arrangements are intended to meet, for the present, all requirements for teachers in the vernacular schools and should immediately be carried into effect. There is one difficulty, however, which I beg here to bring to your notice. It is the want of accommodation for the

* Letter from the Director of Public Instruction to W. Grey, Secretary to the Government of Bengal, dated 1st May 1855.—*Education Cons.* 10 May 1855, No. 88-89.

Normal classes in the building now occupied by the Patshala. This building is scarcely sufficient for the purposes of that school and can by no means accommodate the additional classes. Arrangements for room should, therefore, be so made that the classes may be opened as soon as their establishment is sanctioned.*

The scarcity of qualified teachers for vernacular schools was at that time felt everywhere, and both the Director and the Bengal Government gave their cordial approval to the Pandit's plan, as Rs. 500 a month was but a small expenditure, considering the benefits to be derived from it, viz, the production of 60 well qualified teachers every six months†. A Normal school was formally opened, on 17th July 1855, under the immediate superintendence of Vidyasagar.

The following details based on the Pandit's report on the Normal school will give the reader more of its early history.‡

For want of a separate building the Normal School was located in the Sanskrit College and was open only in the morning as no spare rooms were available in the College building during the usual college hours.§ The school consisted of two classes, the higher of which was under Akshoy Dutt, the Head Master, and a well-known Bengali writer, and the lower under Pandit Madhusudan Bachaspati, the Second Master. It made a start with 71 pupils, and monthly stipends of Rs. 5 each were awarded to the 60 most deserving amongst them. No candidate under the age of 17 years, or above 45 years, was eligible for admission, men of the lower castes being excluded at first. Students were taught from the *Bodhodaya*, *Nitibodh*, *Sakuntala*, *Kadambari*, *Charupath* and *Bahyabastu*, and attended lectures on Geography, Natural Philosophy and Natural History. Examinations were held monthly and the inattentive pupils were dismissed.

* *Education Con.* 12 July 1855 No. 89.

† *Ibid.* Nos. 88, 90.

‡ *General Report on Public Instruction in the Lower Provinces of Bengal Presidency for 1855-56* pp. 37-38, App. A.

§ The Pandit, later on, represented to the Director the need for a separate building for the school, as the first arrangement was not only inconvenient but retarded the progress of the Normal pupils who, instead of six hours' study, had only the benefit of two hours.—Vidyasagar to D. P. I., dated 8 August 1856. *Education Con.* 28 Aug. 1856, No. 125.

Those who were found to have made creditable progress were selected for teacherships. In the examination held in August 1855 ten pupils were passed, in September fifteen, and in November thirteen; of the passed students 29 were appointed to the Model Schools, and the remaining 9 placed at the disposal of Mr. Pratt, the Inspector of Schools, South Bengal, at his request, for employment by him in the aided and indigenous schools.

The test for admission at the commencement was a fair knowledge of the vernacular which was ascertained by the candidate reading the *Nitibodh* with fluency and correctness, and explaining passages from it with tolerable accuracy; but this test, having subsequently been found too low, was raised after a few months, when a familiar acquaintance with the *Nitibodh*, *Sakuntala*, *Betal Panchabignshati*, and *Introduction to Sanskrit Grammar*, was required.

VIDYASAGAR OPENS GOVERNMENT MODEL VERNACULAR SCHOOLS

As already stated Vidyasagar took charge of his new office on 1st May 1855. To facilitate his work, four Sub-Inspectors* were placed under him. In the following report of Vidyasagar we get an interesting narrative of the measures adopted by him to introduce the scheme of vernacular education into the districts of Nadia, Hughli, Burdwan and Midnapur:—

"On the 1st May 1855, I took charge of the office of Asst. Inspector of Schools. Previous to taking charge, I had submitted to the Director of Public Instruction a memorandum of the measures which I would adopt on being appointed to my new post. These measures were all sanctioned by that officer in his letter of the 26th April 1855, which authorized me to enter upon my duties, and forwarded for my guidance, the Minute of His Honour the Lieut.-Governor when a member of the late Council of Education, together with other papers on vernacular education.

2. Agreeably to my memorandum aforesaid, I first engaged myself in selecting my Sub-Inspectors, and having selected them, despatched them to the interior to inspect suitable towns and villages for the Model Schools. I was next engaged in examining a large number of candidates for teacherships in the new schools, out of whom I selected 92. Most of these men, however,

* The Sub-Inspectors were: Harinath Banerji, Madhav Chandra Goswami, Tarasankar Bhattacharji and Vidyasagar's second brother-Dinabandhu Nyayaratna. They were appointed from 1st May 1855 on a monthly salary of Rs. 100 each, plus travelling charges.

were found not competent to take immediate charge of schools. The establishment of a Normal School became, therefore, necessary to give them a previous training, and a plan for such an institution being submitted was sanctioned by Government, and the school duly opened by the middle of July.

3. By the middle of June the Sub-Inspectors returned from the interior and submitted their reports. I selected five villages in each district for the Model Schools. It appearing most expedient to open the schools first in the district of Nadia, I submitted a report on the 25th to the Director (through the Inspector of Schools, South Bengal) soliciting his sanction to the establishment of schools in that district, and to the commencement of operations from the first of July following for which I made the necessary arrangements. In this report I made no mention of the expenditure to be incurred on account of the schools, because I understand from the papers forwarded for my guidance that that point had been settled. But the Director was of opinion that it was necessary to obtain the orders of Government upon the subject and therefore desired that my report should have reference to it. Accordingly, on the 28th I sent in a second report, proposing the establishment of six schools in each zila, and the appointment of three teachers to each school at a monthly cost of Rs. 70.

4. His Honour had proposed in his Minute the establishment of five schools in each zila with two teachers to each school, at an expenditure, not exceeding, as I understood, Rs. 55 per month. But as a fresh reference was to be made to Government upon the subject, as above stated, and as it appeared to me that the requirements of each district could not be well met by five schools, I proposed in my second report the establishment of six. I also took this opportunity to propose the appointment of three instead of two teachers to each school, as I had reason to believe that the latter number would not be sufficient. In this report I solicited sanction to the establishment of schools in all the four districts, because I thought it most convenient to obtain the orders of Government upon the subject at once, instead of submitting the point on four different occasions.

5. On the 30th June I waited upon the Director and found him very anxious for the immediate commencement of operations. I also understood from the conversation I had with him that in anticipation of the sanction of Government I might adopt measures for opening the schools. Measures were accordingly taken by me to commence operations in Nadia.

When at the beginning of July I again waited upon the Director in the hope of receiving final instructions, he shewed me a letter from the Inspector in which I found objections were taken by the latter officer to my report, in consequence of no mention having been made in it of the following points: Course of instruction, Class-books, Sale of books in the schools, Distance and direction of schools from Police Thanahs, Rules for attendance, Schooling fees, etc. I explained to the Director that the first two points had not been mentioned by me, because they had been settled in His Honour's Minute, and the third, fourth and fifth points were admitted by him to be too

unimportant to retard our operations. With reference to the sixth, namely schooling fees, the Inspector had strongly urged that the system should be introduced from the opening of the schools, and in this view the Director appeared to agree. I represented to him that personally I also was strongly in favour of the fee system but that I did not think it expedient to introduce it into the new schools from the commencement, as its introduction might, to a certain extent, throw impediments to our success. It was on this consideration alone, that His Honour was pleased to suggest in his Minute, that admission into the new schools, should at the beginning and for some time be gratuitous. I further represented to him that in case fees were insisted upon I and my Sub-Inspectors would be placed in a very awkward position, as we had told the villagers in positive terms that the schools would be free at the commencement. The Director, however, did not agree with me, and directed me to think over the matter again. Thus this important point remained unsettled, and operations were consequently postponed.

7. I have observed in paragraph 5 that measures had been taken by me to commence operations at the beginning of July. Teachers had accordingly been sent by me to some villages to await the opening of the schools there. I was now obliged to recall them, but at Kanchrapara a school had been opened through a misunderstanding of my instructions before the teachers who had been sent there could be called back. When on my way to Balagarh I visited that village on the 6th July, to postpone the opening of the school that was to be established there, and heard that it had already been opened. I thought long on the propriety or otherwise of stopping it. But as I expected to receive the final orders within a few days, I came to the conclusion, that the one which has been opened might be allowed to go on. But unfortunately those orders directed me to strike out Kanchrapara from the list of villages for Model schools, in consequence of representations made to the Director by certain Missionary gentlemen that the new school would be prejudicial to the interests of an English school which they have at Ghoshpara, a village about 4 miles distant from Kanchrapara.

8. On the 6th July, as aforesaid I was obliged to go to the interior, agreeably to engagements which I had made with the inhabitants of Balagarh and Krishnagar Vernacular School Committee to visit those places to report upon the application of the former for a Model School, and of the latter for a grant-in-aid. I also went over to Boinchi to make certain enquiries regarding the vernacular school there.

9. I returned from the interior by the middle of July and on the 26th of that month, I submitted a third report upon the establishment of the Model schools. In this report I explained at length the inexpediency of introducing schooling fees from the beginning.

10. I waited upon the Director on the 6th August and learned that final orders had that day been passed upon the subject of the schools, and I was referred to the Inspector for information regarding them. When I called upon that officer in the course of the day, he shewed me the orders in question, which authorized me to open

Model Schools in five villages in each of the zilas of Nadia, Hughli, Burdwan and Midnapur at a monthly cost of Rs. 50 per each school. The orders also required that the schools were to be opened on the understanding that the inhabitants of each village should build a suitable school house, and engage to keep it in repair and that measures should be adopted to erect a gallery and attach a garden or play-ground to each school-house. The Inspector promised to send a copy of these orders for my guidance, but as the same was not received up to the 14th, I called his attention to the subject, and got a reply from him on the same day, embodying the purport of the orders.

11. The above orders threw fresh difficulties in my way. I had made arrangements with the inhabitants of sixteen out of the twenty villages where schools were to be established, for the erection of school-houses only, without my reference to galleries and play-grounds, which I did not know would be required. With the inhabitants of the remaining four villages, who were generally not in easy circumstances, I had stipulated that a portion of the expenses for the school-houses would be defrayed by Government. In making this latter arrangement, I was guided by His Honour's Minute from which it will be seen that His Honour meditated the construction of these buildings at the expense of the State. I was personally directed by His Honour to the same effect when I was sent by him to the interior in May 1854.

12. Accordingly on the following day 15th August, I wrote to the Inspector representing that if the condition of galleries etc., was enforced, our operations could not immediately be commenced, because it would then be necessary to send the Sub-Inspectors again to the villages selected to sound the inhabitants as to whether they were prepared to meet the additional expenditure of galleries, etc. and if not fresh villages will have to be selected, the inhabitants of which would act up to the conditions.

13. On the 16th I received a reply from that officer explaining that galleries etc., were not to be considered as conditions, but that it should be ascertained if the villagers were unwilling to give this additional aid. The letter also authorised me to open schools in the sixteen villages, the inhabitants of which had agreed to erect school-houses, and stated that a reference had been made to the Director regarding the remaining four. On the next day, I received another letter from the Inspector conveying authority to me to open schools in all the twenty villages. The important question of schooling fees was also decided by the Director and I was directed by the Inspector in a later date, 15th August, to postpone the introduction of the same for a period of six months, after which it was not to be deferred, if possible.

14. Operations were accordingly commenced in the district of Nadia, and on the 23rd August a school was established at Belgoria. Since then fifteen schools (5 in Nadia, 4 in Hughli, 4 in Burdwan and 2 in Midnapur) have been opened up to this day.

15. After operations had commenced I received a letter from the Inspector on the 28th August enquiring whether any pledge had been given by

me to the inhabitants of the four villages who were unable to defray the total cost of school-houses, that schools would be established in them and if otherwise, directing me to select other villages in their stead. It is true I had given no positive pledge at the beginning to the inhabitants of the villages in question but on receipt of the Inspector's letter of the 17th August authorizing me to open schools in all the twenty villages, I had assured them that schools would be established in their villages. The requisition of the 28th item, was therefore rather late. A school had already been opened at Jowgong one of the four villages on the 26th August, or two days before the receipt of the Inspector's last letter referred to. I may here mention however, that the people of two of the four villages have subsequently been induced by me to bear the entire expense of school-houses.

16. I now beg to enter upon an account of the other measures adopted by me in connection with vernacular education. In my memorandum sanctioned by the Director I had proposed that arrangements should be made to make the school-books as cheap as possible. To this subject I directed my attention, and have been able to compile two new books for beginners and to revise and make cheap editions of others. I am also compiling other class-books myself, and have engaged competent parties in the same task. I hope that at no distant period the following books would be ready for use :—

Outlines of Geography
Geography of India
Biography
Arithmetic
Elements of Natural Philosophy
Popular treatise on Physiology
do. Astronomy
History of Greece
do. Rome
do. England
do. India
Rasselas
Telemachus
Aesops Fables.

17. I proceed now to offer a few observations on the remarks made by the Inspector in his Quarterly Report, dated 23rd August 1855, and in his letter to the address of the Director dated 13th September following regarding myself. In the former the Inspector states in the 3rd paragraph that I submitted a report at the end of June for the establishment of Model schools, but the scheme being incomplete and information on certain important points wanting, I was requested to forward a revised report after making the necessary enquiries, which I did after visits to the interior by myself and my Sub-Inspectors. In respect to this paragraph, I beg to observe that in my report I merely mentioned the names of the villages I had selected for the Model Schools and solicited sanction to their establishment with permission to use places which the villagers proposed to lend temporarily for our schools before the school-houses would be ready. I proposed no scheme of instruction whatever because I was directed to work out that which was recommended

by His Honour in his Minute and sanctioned by the Government of India, I do not see on what important points information was wanting, because to my understanding all important questions had been settled by His Honour in his Minute. There was one point only on which information was wanting, it is the distance and direction of the villages selected for our schools from the Police Thanah. But this point did not strike me as very important. It is true I went to the interior before I submitted my third report, but as I have above explained, I did so in conformity with arrangements made for that purpose with the villages and not to gather information for my report as the Inspector supposes.

18. Again in the 3rd Paragraph of his letter to the Director of the 15th ultimo, the Inspector states that he has taken charge of the indigenous schools himself, because it appeared to him that I preferred that some one else should undertake that duty. I do not remember to have either written or said anything upon this subject, which led the Inspector to the conclusion. All that passed regarding it was that the Inspector in a conversation between us asked me one day whether I had any objection to his visiting the Patshalas under Guru-mahashaya near Gobardanga in Nadia, to which I replied in the negative. As regards my not having directed my attention to the improvement of those schools from the beginning, I beg to refer to the 9th paragraph of my memorandum in which it was proposed that I should commence the inspection of the Patshalas when the Model Schools were in a settled condition. The memorandum was approved of by the Director and my attention was therefore entirely directed to the establishment of Model Schools.⁷⁴

By January 1856 the Pandit was able to provide each of the districts in his charge with its full complement of five schools at a monthly expenditure of Rs. 50 each, and the following is a list of the villages where these schools were located.† :—

	Belgoria Model School	Established on 22nd August 1855.
NADIA :	Maheshpur	" 1st. Sep. 1855.
	Bhajanghat	" 4th " "
	Kusda or	" " "
	Kantura	" 11th " "
	Debagram	" 12th " "
BARUWAN :	Amadpur	" 26th Aug. "
	Jowpong	" 27th " "
	Rhandghose	" 1st Sep. "
	Mankar	" 3rd " "
	Dinehat	" 29th Oct. "
HUGHLI :	Harope	" 28th Aug. "
	Shiakhala	" 13th Sep. "
	Krishnagar	" 28th " "
	Kamarpukur	" 28th " "
	Khirpai	" 1st. Nov. "

* Ishwarchandra Sharma to W. Gordon Young, D. P. I. dated 8th October 1155.—*Education Con.* 1 Nov. 1855, No. 51A.

† *Education Con.* 24th Jany. 1856, No. 82 ; 13th March 1856, No. 77.

(Subsequently transferred to Dandipur)

MIDNAPUR :	Gopalnagar	" 1st. Oct. 1855
	Basudebpur	" 1st. " "
	Malancha	" 1st. Nov. "
	Pratap-pur	" 17th Dec. "
	Juckpur	" 14th Jany. 1856.

The Model Schools at once became popular and a serious inconvenience was soon felt at some of these institutions in dealing with the pupils who now flocked to them in large numbers. Vidyasagar was, therefore, obliged to represent to the Director the absolute necessity for the employment of additional teachers. He wrote :—

"In the narrative of my proceedings for the quarter ending 31st October last, I noticed the serious inconvenience in some of the Model Schools for want of a sufficient number of Teachers. At present there are two teachers in each of those schools and the number of pupils in most of them is above one hundred, in some near two hundred and in one two hundred thirty one. This large number of pupils, most of whom are little children, can never, I beg to submit, be efficiently managed or taught by two individuals.

"I have therefore the honor to solicit your serious attention to the subject, and to request that you will be good enough to authorize me to employ the requisite number of additional teachers to be regulated by the number of pupils in each school. In my humble opinion there should be three teachers when the number of pupils is between one hundred, and one hundred and fifty, and four when it is between one hundred and fifty and two hundred and so on. The salaries of three teachers should be fixed at Rs. 16 each and of the fourth teachers at Rs 12 each per month."

The Director at first hesitated to recommend to the Government this proposal as he held that the additional teachers should be paid from the school-fees, and that the schools intended to serve as Models for imitation by the indigenous schools should be made as far as possible self-supporting and should not depend on Government aid for so large a portion of their expenses. The Pandit, however, was opposed to this view, at any rate for the time being, for as he observed :

"Though it is true that the fee system has been introduced in nearly all our schools, the fees now collected in those schools, where additional masters are immediately required cannot by any means meet more than a moiety of the charge on that account. It might be urged that since the schools have become popular the present rates of fee (2 annas for the first and one anna for the lower classes) should be increased. But I cannot yet place such reliance on that popularity as to press a higher rate immediately. I have, however, every reason to hope that in the course of about two years we shall be able to

increase our present rates of fee, so that the whole of the additional expenditure, now submitted for sanction, will be met from that source."

Finally, an additional outlay of Rs. 90 per month, or only one half of the sum applied for by the Pandit, was sanctioned for a period of two years on the understanding that the other half would be met from school-fees. *

In November 1856 the official designation of the Pandit was changed into *Special Inspector of Schools, South Bengal*. This was done at the instance of the Supreme Government with a view to preserving uniformity. †

The vernacular schools established by Sir Henry Hardinge were unsuccessful. But their fate did not discourage Vidyasagar, who worked hard to make the Model Schools a success. The preparation of class-books also received his due attention. Such honest labour could not be fruitless, and the Pandit, some three years after the commencement of his operations, was able to present a very favourable report to the Director, from which we quote the following :—

"It is now about three years since our operations commenced and the Model Vernacular Schools have been established. During this short period, the progress of these institutions has really been very satisfactory. The pupils have gone through all the vernacular books suited to such institutions and may be said to have acquired a thorough knowledge of the language and to have made respectable progress in several branches of useful studies.

At the commencement of our operations, doubts were entertained in several quarters as to whether the Model Schools could be duly appreciated by the people in the interior. These doubts, I am happy to state, have long since been fully removed by the almost complete success of those institutions. The people of the villages in which they are located, as well as those of contiguous places who are also benefited by them, look upon the schools

as great blessings and feel grateful to Government for them. That the institutions are highly prized is evident from the number of pupils attending each of them."

THE ENGLISH SCHOOL HE FOUNDED AT HIS BIRTH PLACE

It was to Vidyasagar's exertions that several institutions owed their origin, such as the Anglo-Sanskrit School at Kandi in Murshidabad, founded at the cost of the Paikpara Rajahs, and of which he was for some time the Hony. Superintendent. The Pandit also established a free school for boys at his own native village. Mr. E. Lodge, the Inspector of Schools, South Bengal, himself inspected the school, and the following extracts from his Annual Report for 1858-59 show how very much the great pandit cared for it:—

"*Birsingha School*.—This school has been established and entirely supported by the well-known Pandit Ishwarchandra Vidyasagar. In mere justice to that noble philanthropist, I feel it my duty to observe that he has erected a beautiful bungalow for the school in a very convenient locality, pays some six or seven teachers from his own private resources, the boys are educated free and supplied with all sorts of books, and what is still more to be admired, the poorer students about 30 in number, are constantly boarded and lodged in his family mansion and now and then supplied with clothes, etc., when considered necessary. Careful medical attendance is also secured for them, and they are all taken care of as if they were so many members of his family.

Sanskrit is the chief subject of study here, English to the higher and Bengali to the lower classes being taught as supplementary branches. The number of classes in the school is eight, and that of the boys on the list 160, out of which 118 were present, when I visited. In English the first and second classes passed a pretty good examination, but their pronunciation appeared defective.

Bengali is not much attended to. I have recommended the introduction of Bengali books of a scientific character. In Sanskrit they are very clever."

* *Education Cons.* 18th Sept. 1856, Nos. 53, 54, 58.

† Letter from the Under-Secretary to the Govt. of India to the Junior Secretary to the Govt. of Bengal, dated 14th November 1856. *Education Cons.* 27 Nov. 1856, No. 92. See also *Education Cons.* 16th October 1856, Nos. 65-66

* *General Report on Public Instruction, etc.*, for 1857-58, App. A, pp. 178-80.

† E. Lodge, the Inspector of Schools, South Bengal, to the Offg. Director of Public Instruction, dated Chinsurah 20 May, 1859. *Appendices to General Report on Public Instruction, etc.*, for 1858-59, ii-84-85.

RAMKRISHNA PARAMHANSA

By NAGENDRANATH GUPTA

II

WHAT books could have imparted to him the lore of wisdom that he acquired from the Book of Life? He knew all without the books, and he knew also what no book can teach, the knowledge that comes from within, the lesson which is written on the illuminated scroll of the spirit. The floating wisdom of the scriptures and the saints came to him by the mnemonic method known in India from time immemorial, but he gathered from this commonplace and mercenary world itself his gift of illustration and simile even as the lotus derives its beauty and fragrance and purity from the mud and slime out of which it grows. The figures and comparisons he used were extremely simple but strikingly and profoundly suggestive. For instance, he compared the formless Absolute, the deity detached from any conception of a personality, to water without form and the notion of a Personal God to a block of ice. The parable of the fisherwoman and the florist is a beautiful illustration of the man who cannot turn his thoughts away from the world and the other man who thinks of his God. A fisherwoman who had sold her fish in the market was returning home in the evening with her empty basket when a thunderstorm came on and it grew dark, and she sought shelter in the house of a florist who happened to live on the way. She was received kindly by the flowerwoman, who asked her to put her fish basket in a corner of the yard, gave her food and a place to sleep near a room in which flowers were kept and below which there were plants with flowers in bloom. Although tired the fisherwoman could get no sleep. She remained awake and tossed about on her bed, and felt something was irking her. At length she realised that the unaccustomed scent of flowers was the cause of her uneasiness and prevented sleep coming to her eyes. She got up, brought her basket and set it down near her head, and with the familiar stench of stale and putrid fish in her nostrils she went off into a happy sleep. Never can the

man of the world be happy if his thoughts are withdrawn from the associations of the world, associations which cling to him as the fisherwoman's sense of smell. It is haunted by the malodour of fish. The florist is an admirable symbol of the man who turns his thoughts towards God, for in worship there can be no finer offering than flowers. As the worldly man, engrossed in the affairs of the world, derives no benefit in the company of a man of God, so the fisherwoman gained nothing by passing a night under the roof of the dealer in flowers.

And this identical thought will be found in the *Itu-vuttaka*, the Sayings, or Logia, of the Buddha:—

Like unto a man that wrappeth up
A stinking fish in Kusa grass,
And the grass giveth forth a stinking savour,
Like unto him are those that attend on fools.

And like unto a man that wrappeth
A (morsel of the fragrant) Tagara within a petal,
And the leaves give forth a pleasant savour,
Like unto him are those that attend the
steadfast.

How can we account for this parallelism of thought and parable, illustration and symbol? Ramkrishna Paramhansa, uninstructed even in the speech of gentle folk, spoke often even as the Buddha and the Christ spoke, and again out of the radiance of his own wisdom. It was not a process of cerebration, conscious or unconscious, no mentation or intellection within our very limited knowledge, but a subtle sympathy of a freemasonry of the soul defying time, and beyond our cognition and conception. I shall cite one more instance of coincidence between the sayings of the Buddha and the Paramhansa. Almost word for word the Bengali text of the Paramhansa's saying* is the same as that of the Buddha, the only difference being in the moral drawn from the parable. In the *Kevaddha Sutta* in the Dialogues of the Buddha it is related that

* Sri Sri Ramkrishnakathamrita, by M., Vol. III, p. 216.

a certain Bhikkhu asked a certain question of the gods and getting no satisfactory answer came back to the Master to whom he repeated the question. Before answering the question the Buddha told him this parable: "Long long ago, brother, sea-faring traders were wont, when they were setting sail on an ocean voyage, to take with them a land-sighting bird. And when the ship got out of sight of the shore they would let the land-sighting bird free. Such a bird would fly to the East, and to the South, and to the West, and to the North, to the zenith, and to the intermediate points of the compass. And if anywhere on the horizon it caught sight of land, thither would it fly. But if no land, all round about, were visible, it would come back to the ship. Just so, brother, do you....come back to me." There is an under-current of humour and slight badinage throughout the legend. Ramkrishna Paramhansa repeated the same legend to point the moral that after many wanderings the spirit of man finds peace in thinking of God and is at rest. It should occasion no surprise if this parable is found in other ancient books.

In the history of religions we find the same human weaknesses that are to be met with in the affairs of the world. There is no single religion, small or great, which has not been divided into sects and factions even as land, wealth and other property are divided among men. Religious differences have led to bloodshed and the waging of war. Belief in one religion 'exists side by side with unbelief in others. The followers of every religion consider it as the only true and the best religion in the world. Some religions admit no newcomers into their fold and are strictly confined to those who are born in them. There is no other ingress. Those who profess one religion designate the followers of another faith in terms of opprobrium and contempt. Their own prophets and saints are the best and the greatest in the world. Out of each particular religion there is no salvation to be found. Each particular religion claims to be the only oasis in the Sahara of heresy and unbelief, the only haven of refuge in the tempestuous sea of doubt. There is a sense of superiority, self-elation, a persistent manifestation of egoism, and even the proud feeling of proprietorship. Some people look upon themselves as specially chosen by God,

others look upon their God as greater and more powerful than the God of other people. As Ramkrishna Paramhansa said, some one fences in a little bit of the Ganges by driving in some stakes and says, "This is my Ganges," implying that he claims a particular and reserved share of the sanctity ascribed to that river.

Earlier Teachers taught love and compassion for all men and even for all creatures having life. Ramkrishna Paramhansa added love and respect for all religions. In four words he said what may be amplified and expounded in volumes: 'as many faiths so many paths (यत् मतं तत् पथः).' 'In my father's house are many mansions,' said Jesus Christ; 'and many roads lead to them,' added Ramkrishna Paramhansa. If religion were compared to a compass the four cardinal points would be represented by the four principal religions of the world, Hinduism, Buddhism, Christianity and Islam, and the other directions would indicate other creeds and sections. If the compass is turned round all the different directions marked on the dial will, in turn, point to the north. All religions are so many radii streaming out in various directions, but however wide apart at the circumference they have only to be retraced and all of them will be found converging upon the same centre—God. Neither by word nor by thought is any religion to be despised or condemned by any man. This is Ramkrishna Paramhansa's message and this is his teaching.

From of old men have believed in the working of miracles, mystic wonders, by prophets claiming divine powers, saints and even poets imbued with a deep religious feeling. This widespread belief is due in a great measure to the superstitiousness inborn in human nature, but it is also part of the cumulative evidence considered necessary to establish the extraordinary gifts or capacity of the man supposed to be endowed with supernatural powers. Very ancient books like the Ramayana and the Mahabharata are full of miraculous incidents, such as the restoration of the dead to life, the opening of the earth to overwhelm an offender or to give shelter to some ill-treated being, sudden vanishing from sight and so on.

People are not deterred by the consideration that among common and credulous men the line that divides a miracle from a clever

juggle is a thin one and even indistinguishable to very ignorant people. On the other hand, the mere multiplication of miracles can make no man a prophet, or a teacher holding a commission from on High. As a child Sri Krishna is reputed to have performed many wonderful miracles, but if it had not been for the profound teaching in the Bhagavadgita he would not have taken such high rank as an *avatar*. Wipe out the whole of the miracles that happened at Brindavan and Mathura, and it will make no difference whatsoever to the reverence and the worship of Krishna. But take away the Bhagavadgita and nothing will be left of his divinity and supreme personality. Gotama the Buddha claimed no divine powers, as in fact he taught nothing but self-reliance and self-control for the attainment of Nirvana. The strongest language that he ever used was in condemnation of miracles or mystic wonders. He explained that the unbeliever and the sceptic might attribute these wonders to the possession of some particular charm. Said the Buddha:—"It is because I perceive danger in the practice of mystic wonders, that I loathe, abhor, and am ashamed thereof." In spite of this emphatic expression of detestation legend and tradition have invested the Buddha with more numerous and astonishing miracles than have been ascribed to the founder of any other religion. Is Jesus Christ remembered and revered for his miracles or for the Sermon on the Mount and the beauty and the depth of his teaching? If the Gospels were not burdened with miracles it would take away nothing from the real value of the books. But since Moses and Aaron worked miracles and Jesus Christ was greater than them his miracles were also greater. The unbelievers of whom the Buddha spoke were not slow to disparage Jesus Christ. When he cast out evil spirits the Pharisees said, "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." And Jesus had to expostulate with them and to explain that he derived his power from the Spirit of God. At the very last, even when the great Master was passing through the agony of death on the cross, they mocked him, saying, "He saved others; himself he cannot save", meaning that the miracle that had recalled Lazarus to life after he had lain four days in the grave was unavailing in the case of the Saviour himself. The Pharisees

are to be found everywhere and in every race, and at all times. The Prophet of Arabia is reported to have split the moon in two by pointing at it and water ran through his fingers as he held them out. But did the Pharisees and the unbelievers accept the sign of the miracles? The answer is given in the Koran itself:—"The hour hath approached and the moon hath been cleft: But whenever they see a miracle they turn aside and say, This is well-devised magic. And they have treated the prophets as imposters." Miracles were quite common among Mussalman saints and Sufi mystics, several of whom could restore the dead to life. But it is the message and not the miracle that is the real test, the true symbol of power. It is not by the temporary upsetting of the ordering of nature and dazzling the eyes of men and filling their minds with wonder that the prophet and the teacher are to be recognised, but by their words and the manner of their lives, the errand of mercy and the message of promise. Think of the potency of the word when it is said the sound is Brahman and the word is Brahman (नाद ब्रह्म, शब्द ब्रह्म) and again when it is said at the western end of Asia, the word was with God and the word was God (St. John). Of all miracles on record the one that impresses the imagination the most, apart altogether from its credibility or otherwise, is one that relates not to life but to death, to the strength of faith, to the steadfastness of testimony in life and in death. An account of this miracle is to be found in the book known as *Taxkaratul Aulia*. The name of Hussein Mansur at Hallaj, the great Persian Sufi and mystic who lived about a thousand years ago, is known throughout Islam. He was a weaver like Kabir, the saint and poet of Benares. He proclaimed *An-al-Haq*, meaning I am the Truth, God. This is no more than the *Sohamasmi* (I am that I am) of the Upanishad, *Ahmi yad Ahmi Maxdao* (I am that I am) in the Hormazd Yasht in the Zend Avestha, and 'I am that I am' in the second Book of Moses. Wandering Sadhus in India go about shouting *Soham*. But Mansur was several times tortured and punished for blasphemy, and was finally put to slow death. His hands, his feet and his tongue were cut off and from each dismembered and quivering limb came forth the cry, *An-al-Haq, An-al-Haq*. He was then beheaded and the body was burned to ashes, and, lo ! even the ashes

bore triumphant testimony with a disembodied, clear voice. And when the ashes were thrown into the waters of the Tigris they formed into Arabic letters and framed the words *An-al-Haq*.

Ramkrishna Paramhansa characterised the desire to perform even minor miracles (*siddhai* सिद्धाई *iddhi* in Pali, *riddhi* in Sanskrit) as evidence of a low mind. Why should any miracles be attributed to him when those who were honoured by a sight of him, and I was among the number, saw the main miracle of his self-luminance and listened to the outflow of the welling spring of wisdom that never ran dry? The lamp that burned within him, steady and unflickering, and diffused light all around was the miracle. It was a miracle when he passed into *samadhi*.

What can be more marvellous than that when at length Ramkrishna Paramhansa drew a few disciples towards himself he selected young lads and men of good families receiving their education in English schools and colleges? It was a sign of which the importance has not yet been sufficiently recognised. He knew nothing of English and he had always consorted with Sadhus and devotees ignorant of English, but he did not seek any disciple from among them. "Why do I love young men so much? Because they are masters of the whole of their minds," said Ramkrishna. The young mind is unsophisticated, impressionable, receptive, responsive. And each one of the disciples was chosen with great care and remained under the closest observation of the Master. With what prophetic penetration he saw the promise in the boy Narendra, now known all the world over as Swami Vivekananda! He crooned over him like a mother, sang to him, wept for him, spoke about him with unbounded praise. What was the secret of this great, unfathomable, inexplicable love? It was the knowledge of the power that lay latent in the young, masterful and independent lad. The Master wanted to win this boy from the world and to set him on the path appointed for him. Vivekananda objected to bow to the image of Kali on the ground that it was a sign of a blind faith. Ramkrishna gently remonstrated with him, saying, Is not faith of every kind blind? Faith is not built on the syllogistic foundations of

reason but on the unseeing rock of intuition, the adamant of the spirit. Samson, blinded, waxed stronger than he was before his eyes had been put out, and 'the dead which he slow at his death were more than they which he slow in his life.' When orphaned by the death of his father Vivekananda was struggling with desperate poverty and rushing hither and thither for employment in order to find a mouthful of food for his widowed mother and brothers, Ramkrishna, while apparently indifferent, was putting forth his will to hold the distracted young man to the rough road of renunciation. When one of his followers asked for leave to bury his dead father, Jesus Christ, the Compassionate One, who healed the sick and promised to give rest to those that labour and are heavy laden, replied in stern accents, "Follow me; and let the dead bury their dead." Let the hungry feed themselves, was the unspoken mandate of Ramkrishna, though at the earnest entreaty of Vivekananda he gave the benediction that those who were left would not lack plain fare. Not many are called to leave the ways of the world, but when the call doth come the iron must enter the soul of the man who wrenches himself free from the entangling meshes of the world. Ramkrishna used to say of Vivekananda, "He moves about with a drawn sword in his hand"—the sword of intellect and wisdom, the keen blade that divides the darkness of ignorance and slays the dragon of desire. Some of the young boys used to go and see Ramkrishna Paramhansa by stealth, all of them were rebuked at home and some were even chastised. In the opinion of the people at home these boys were being led astray by the strange talk of the strange Teacher at Dakshineswar. And so once again the words of Jesus of Nazareth were fulfilled:—"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For, I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

Vivekananda was a brand snatched from the burning, the roaring furnace of the desires and distractions of the world. He and his fellow-disciples never faltered in their loyalty to the memory of the Master, or in following his teachings through life. It is a little over forty years that Ramkrishna

Paramhansa passed from this life and Vivekananda, the greatest among his disciples, followed his Master about twenty-five years ago. This is not a long period for the acceptance of a doctrine and the understanding of a message, but the result so far achieved is by no means insignificant. The gospel of Ramkrishna Paramhansa is not a new creed and it does not seek to set up a new religion. It is a note of peace in the conflict of the many contending religions of the world. It is the living faith of universalism. Is not every religion a path to God, does not every river find its way to the sea? There may be many religions, but there is only one Truth, as there is only one sun in the solar system. To the man of faith there is salvation in every religion. Ramkrishna Paramhansa condemned lachrymose and repeated confessions of sin. If a man constantly thinks and speaks of his sins he tends to become sinful. It is not by professions of repentance but by the strength of a burning faith that a man frees himself from sin. This courageous and heartening doctrine has been carried to many lands and many peoples. The secret of the remarkable success of Vivekananda's mission to the West is to be found in the teaching of the Master. There is no exhortation to prefer one creed to another. There is no suggestion of eclecticism. There must be unquestioning and loving acceptance of all religions as true, every honour is to be shown to every religion. Vivekananda yielded a full measure of gratitude to his Master :—"If in my life I have told one word of truth it was his and his alone." Of the many disciples of Vivekananda in the West the most intellectual and the most gifted was Sister Nivedita, who was formerly known as Margaret Noble. I have seen her kneeling reverently before an image of Kali, and surely she was no idolater. In Bombay I have seen devout and earnest Zoroastrians helping the Ramkrishna Mission liberally with funds. The largest donor, a Parsi friend I have known for thirty years, has refused to disclose even his name, and the story of his attraction to Ramkrishna and Vivekananda would read like a miracle. The Maths at Belur and Mayavati were founded with funds supplied by the English and American disciples of Vivekananda. Those who have understood the message of Ramkrishna Paramhansa, whether monks or householders, recognise that it does not mean the setting up of a new church, religion or

sect. A new sect would be lost in the wilderness of sects in India. Rather should we look upon the doctrine of Ramkrishna as the confluence of all the streams of the various religions of the world, each one retaining its identity and distinctiveness. The Ramkrishna Mission is the assembly room of all religions, the reception hall were the Hindu and the Zoroastrian, the Buddhist and the Christian, the Moslem and the Sikh may meet as friends and brothers, with conviction in their own faiths and respect for the faiths of others. In equal honour are held the Vedas, the Vedanta and the Puranas, the Zend Avasta and the Gathas ; the Tripitaka and the Dhammapada, the Old Testament and the New ; the Koran and the Grantha Sahab. The first great evangelist of the doctrine of the truth in all religions was the Swami Vivekananda and he expounded the Vedanta, the most ancient of all the living religions, while upholding the claim of all other religions to the possession of the Truth. The next great apostle may be a Zoroastrian, a Buddhist, a Christian, or a follower of Islam. Words like *Mlecchehha*, *Heretic*, *Unbeliever*, *Heathen*, *Pagan*, *Kafir* and *Musaik* must cease to be current coin in the treasury of languages and must be decently buried out of sight and out of memory.

Up to the present time the majority of the disciples and followers of Ramkrishna Paramhansa and those who hold his memory in reverence are to be found among the educated classes of India. It has happened just as in the case of the disciples selected by himself. If he did not acquire any learning from books it was of no consequence, for his insight was keener and his outlook and sympathies were broader than is to be found in any book. Men like him have been called incarnations of God, messengers of God, or God-inspired. This is a matter of belief, on which opinions may conflict, since a man who is called an *avatar* by his followers may be called by a less respectful appellation by other people. There is no universal acceptance by all mankind of any prophet or living incarnation of God. But there can be no disagreement as to the peculiar qualities which distinguish them from other men. If Ramkrishna had been content to follow the vocation of a priest who would have heard his name today ? What was it that turned his thoughts away from the world and illuminated him from

within with the light of God? Some people imagined at first that his mind was unhinged and he was suffering from a physical ailment. What made them change their minds? And it is now admitted that he is among the few who, from time to time, bring light into the long night of human ignorance. Men are happy in the bondage of the world even as a prisoner long kept in irons finds music in the clank of his chains. Renunciation of the world is looked upon as an aberration, an act of foolishness, not only by men of the world but sometimes even by men presumed to be unworldly. When the Buddha gave up painful penances and a course of starvation the ascetics with whom he had been undergoing this discipline discussed him, and one of them said, "Have you seen so late that this man acts like a mad man? When he lived in his palace he was reverenced and powerful; but he was not able to rest in quiet, and so went wandering far off through mountains and woods, giving up the estate of a *Chakravartin* monarch to lead the life of an abject and outcast. What need we think about him more; the mention of his name but adds sorrow to sorrow." * This is the wisdom of the world, but does the world deny today that the teachings of the Buddha have lifted the burden of sorrow from the lives of millions and millions of men and women?

Apparently such men spurn the world with all its fleeting pleasures and fascinations from a feeling of disgust with the ways of the world. But they are neither cynics nor misanthropes. They cast away the world only to save it. It is because they are filled with a boundless love for humanity, because their hearts are moved by an unfathomable pity that they renounce the world. When a man falls into a pit he can be pulled up only by a man who stands outside and not by another who has himself fallen in. The man who holds a torch to guide other people though the darkness must stand clear of the crowd. It is only a man having eyesight that can lead the blind. The tinsel power and pomp of a day dazzles the beholder as a fluttering butterfly attracts a child. But what are kings and emperors and the mighty ones of the earth compared to these humble men who were content to be poor? When the Buddha stood with his begging bowl before the door of a house-

holder, barefooted, silent and with his head bowed upon his breast, did the man or the woman who put a morsel of food in the beggar's bowl, or let him pass with an empty bowl, ever realise that that beggar was among the very greatest ones of the world through all time, before whose image millions would prostrate themselves long after the very names of kings and emperors had been forgotten? When they nailed the bleeding and tortured Christ to the cross did those who mocked him and jeered at him ever think that even the cross itself would become a symbol of blessing and salvation to millions upon earth? The king of the Jews they called him in foolish mockery and he is today the Lord of Christendom, the Redeemer and Saviour all who believe him to be the Son of God. Ramkrishna Paramhansa lived an humble life forty-five years ago. Today he is regarded as an *avatar* by many; who can tell what place will be assigned to him a thousand years hence? A considerable literature has already grown up around his teachings and his memory.

If we say one *avatar* is greater than another, or the founder of one religion is endowed more highly than another, we sow afresh the seed of the disputes that have been the bane of all religions. And how are comparisons between these Teachers to be made? Is it by a comparison of the miracles attributed to each one of them, or by the number of the following of each and the extent of their spiritual dominions? Either of these tests would be misleading. In the first place, the most devout followers of every religion are content to read their own sacred books and do not take any interest in other scriptures. Suppose, in the next place, some one undertook to read all the sacred books of all religions. Would that make him competent to make a comparison between the personalities of the great Teachers of humanity? Did even the disciples of the Buddha and the Christ, men who followed them constantly and listened to their teachings, know all about the Masters? There is no order of precedence in which such names can be placed and we shall be well-advised in being cautioned by the grave rebuke administered by the Buddha to Sariputra, the right-hand disciple, who shared with Mudgaraputra the distinction of being the chief follower of the Blessed One and was the ablest among the disciples.

* Hinen Tsang.

On one occasion when no one else was present Sariputra told the Master: 'Such a faith have I, O Lord, that methinks there never was and never will be either monk or Brahman greater or wiser than thou.' Note should be taken of the fact that Sariputra did not call the Buddha an incarnation of God, or the embodiment of all divine qualities, because such a doctrine formed no part of the teachings of the Buddha.

The Buddha replied, 'Grand and bold are the words of thy mouth, Sariputra. Behold thou hast burst forth into ecstatic song. Of course, then, thou hast known all the sages that were?'

'No, Master.'

'Of course, then, thou hast perceived all the sages who will appear in the long ages of the future?'

'No, Master.'

'But at least then, Sariputra, thou knowest what I am, comprehending my mind with thy mind, and all about my conduct, wisdom, doctrine and mode of life?'

'Not so, Lord.'

'Lo: here, Sariputra, no knowledge hast thou concerning Awakened Ones, past, future or present. Why then forsooth are thy words so grand and bold? Why hast thou burst forth in ecstatic song?'

This is the admonition to be always borne in mind. How can we call one prophet or Teacher greater than another when we really know nothing of either? But human presumption is equalled by human ignominy, and we solemnly proclaim some one as a

full incarnation and another as a part incarnation of God as if we carry in our poor heads and puny hands an instrument to measure God Himself! It is easy enough to compare kings and emperors, fools and wise men, men of wit and men of wealth, poets and philosophers, but the yard-stick that can measure the Masters of mercy and the Lords of ruth, the guides and teachers of the human race, the pathfinders who point out the ways that lead to salvation, has not been made. There is a legend that a certain Brahman attempted to measure the height of the Buddha with a bamboo, but failed to do so because he could not find any bamboo which was not overtopped by the head of the Buddha.* This must be interpreted in a metaphorical sense, for it is clear that the reference here is not to the physical stature of the Buddha. The wisdom of this Brahman is not yet a thing of the past. In thinking of such Teachers let us at least endeavour to reach a frame of mind in which we may truthfully say, 'Lord, I believe; help thou mine unbelief.' Let us believe in the many paths that lead to the one Truth. And belief comes not in the pride of intellect or the rigidity of dogma, but in the lowliness of the spirit, the receptivity of the soul to light, whencesoever it may come.

To Ramkrishna Paramahansa and the Exalted Ones of the Great White Lodge, homage!

* Hieuen Tsang.

THE FUTURE OF THE INDEPENDENT TRIBES OF THE NORTH-WEST FRONTIER OF INDIA

By PROF. M. TIMUR

I

THE tribesman in the popular imagination is a robber and cut-throat—a savage hardly to be distinguished from the beasts of the forest. This opinion is the result of fear and ignorance. The rich

trader living on the Frontier whose whole mind is engrossed with the idea of making money and hoarding it regards him as a fiend who occasionally despoils him of his wealth. The British official whose duty it is to guard the Frontier and to whom an inroad into British territory means a proof

of his own inefficiency and the loss of a possible chance of promotion, considers him an intractable disturber of his peace. They have not the courage or the humanity to abandon their selfish points of view and to look at the tribesman with an unbiassed mind. The Indian politician bases his opinion on the opinions of these two—for he has no personal knowledge of the frontier. Thus the tribesman is condemned throughout the length and breadth of India as a man who robs innocent and peaceful citizens and whose activities cost millions of money every year to the Indian exchequer.

Yet no one can come in contact with him without admiring him, and the British administrators of the Frontier are no exception to this rule. His chief characteristic is the most intense love of independence, from which flow most of his faults and failings. It is his patriotism which makes him a robber and cut-throat in the eyes of the world. He cannot explain his point of view, for he knows no language of the world except his own, which is not a literary language—nor is he a literary man; but he always acts from it, irrespective of what the world may say about him. The freedom he loves is not the one which is dear to peaceful citizens living in an organised state where the interests of the state take precedence of individual interests and where the state has the right to coerce the citizen when the good of the community demands it. The tribesman (we speak especially of the Afridis, Mahsuds, Wazirs and Mohmands) recognises no authority over him. He is not bound even to obey the tribal *jirga* if he is not so inclined. His ideal of political freedom is the anarchist one according to which the state has no authority and no power of coercion over the individual, all things are done by mutual agreement, there is no ruler and no ruled and all have equal freedom. But he does not possess the patience, forbearance and culture of the mind essential for a successful working of this system—and it is doubtful if any people possess them at the present stage of the mental development of the world.

It should not be concluded from what is said above that the tribesmen are a lawless rabble. Whenever there is danger of foreign aggression, they organise themselves into *lashkars* and oppose the invaders to the last man. They have their councils to decide important questions both in times of

peace and war. But the instinct of the tribesman seems to be, that he must have freely agreed to the formulation of a law before he can be called upon to obey it. They have their leaders, but their authority depends on their power to convince their followers of the wisdom and justice of what they do. The most powerful Malik cannot be confident before consulting his people what course of action they would adopt on a certain occasion. He cannot order them as a King orders his subjects or a lord his retainers.

In an uneducated society this law of equal freedom cannot be maintained unless every individual has the highest kind of courage and is physically able to defend his rights. This courage the Afridis, Wazirs, Mahsuds and Mohmands possess in the highest degree. The Marris, Baluchis, Kakars, Swatis and Buneris, too, are highly spoken of by the British military officers, but among them the individual does not seem to possess the same intense desire for his freedom, and so they have submitted more or less completely to the rule of their Khans.

No one who knows the tribesmen intimately or has fought against them can omit to pay tribute to their great courage, physical endurance and faithfulness. There is a notion abroad that the tribesman is treacherous and should not be trusted. This is wrong. He will be as faithful and loyal to a friend as any other man, but no benefits received from a foreigner can make him a traitor to his own country. He will fling his 'loyalty' to the winds when the independence of his own country is at stake. No doubt, there are perfidious men among them as there are in all countries, but their special reputation for treachery is due to their unwillingness to be loyal to foreign governments when the interests of their own country are in danger.

That the tribesman can be loyal even to a foreigner when he believes him to be his sincere friend is shown by the following quotations from Sir Robert Warburton's "Eighteen Years in Khyber". In exceptional circumstances, as mentioned in the quotation, a few individuals may be found who would serve their foreign employers loyally even against their own country; but generally when serving in the armies of foreign governments they would desert *en masse*, taking with them, if possible, their arms when war is declared between their own country

and their employers. The treachery of the tribesman when mentioned by foreigners means nothing but the difficulty they experience in persuading them to betray their country.

We give below the opinion of Sir Robert Warburton than whom no Englishman has ever had a greater opportunity of knowing the tribesmen intimately:—

"From the first week in October 1897 to April 5, 1898, I had with me four Afridi orderlies from the Khyber Rifles who acted also as guides or scouts and were continually being requisitioned for that purpose. All proved faithful and loyal, although working against their own countrymen. One of them broke down from pneumonia, but the others continued to do the trying and perilous duties required of them. They would often go out of their own accord to gather information and frequently returned with clothes riddled with bullet holes, proofs of the wonderful escapes they had had. When it is remembered that they were literally carrying their lives hourly in their hands and knew the cruel certain fate which awaited them if they were taken prisoners, I do not think that I exaggerate in saying that such loyalty to the Sirkar deserved recognition, and that no men better earned the Victoria Cross or the Military Order of Merit than these. But they got nothing". P. 311.

"The germs of confidence once established amidst these people always bear fruit and increase, as I have found out, and the English official is treated with far greater deference and respect than by the British native subject of Peshawar, Rawalpindi or of any other part of India. After 29 years' experience of Peshawar the British native subject would have stolen the last coat off my back if he had seen a chance of doing it with safety. In the Khyber Hills, at Landikotal, Tor Saffar, Shilman valleys, etc., wherever my camp happened to be, it was a point of honour with the independent hillman that nothing was ever removed from it. And the same security was assured to and secured to every visitor, European or native". P. 332.

"The Afridi lad from his earliest childhood is taught by the circumstances of his existence and life to distrust all mankind, and very often his near relations, heirs to his small plot of land by right of inheritance, are his deadliest enemies. Distrust of all mankind and readiness to strike the first blow for the safety of his own life, have, therefore, become the maxims of the Afridi. If you can overcome this mistrust and be kind in words to him, he will repay you by great devotion, and he will put up with any punishment you like to give him except abuse. It took me years to get through this thick crust of mistrust, but what was the after-result? For upwards of fifteen years I went about unarmed amongst these people. My camp, wherever it happened to be pitched, was always guarded and protected by them. The deadliest enemies of the Khyber range, with a long record of bloodfeuds, dropped these feuds for the time being when in my camp. Property was always safe and the only record of anything being

ever removed was the gear belonging to a trooper of the Khyber Rifles taken away from the Serai at Landi Kotal, which was a case of enmity, but every item was brought back and placed at Malik Wali Muhammad Khan's gateway in the Khyber. The only loss ever incurred by me was that I have already related, when my pony, Colonel Barrow's charger, Captain Swanstone's pony and some ten mules were carried off from the camp of the Second Division Tirah Field Force at Suvikot on December 17, 1897. Time after time have the Afridi elders and jirgas supported me even against their own Maliks. Lastly, when at Bagh in the Maidan of Tirah during November, December, 1897, with war, and burning houses and desolation surrounding them, when I told the old men of the Afridis in reply to their cry, that it was out of my power to help them then, the jirga with tears in their eyes replied: 'Never mind, Sahib, whatever happens we are earnestly praying that you may not be injured in this campaign'. These old men were witnessing the destruction of everything that was dear and sweet to them in life—the burning of their homes, built up with enormous labour and after several years of work, for, in Tirah, forts are not built by contract. And yet in that supreme hour of their distress they had a thought for the safety of the kafir who had done nothing for them, except to try to be their friend.' P. 344.

II

It would be said that the Afridi or the Wazir may be a fine man in himself, but he is a very troublesome neighbour for India. It is *their* presence which makes life and property unsafe on the Frontier. We must analyse the causes which lead the tribesman to raid British territory before convicting him of this charge. Predatory habits and poverty are generally considered to be the causes of these raids. There are bad characters in every country, even in peaceful India and, no doubt, a few of the minor raids may be attributed to them. *But poverty alone is never the cause of a daring raid.* The leader of a raid must be a man of substance. He must possess good rifles and a sturdy following. The poor among the tribesmen work peacefully in the Frontier towns as coolies. A thief is hated by the tribesmen themselves. Unless an element of daring and romance is found in the performance the raider is not held up to admiration even among his own people. Besides this, the average tribesman is better off than the average man in India. The fact is borne out by the testimony of their own leading Maliks. To rob innocent people is not the instinct of the inhabitants of the independent tribes, nor is it a necessity for

them. The chief causes which make life and property so insecure at certain times on the Frontier are the political and personal grievances of the tribesmen. The keynote of their character is love of independence. To maintain their independence against two powerful states, one on the east and the other on the west of their narrow strip of land they must have arms and ammunition. The tribesman, it must be remembered, is not partial even to Afghanistan when a question of his own independence is involved. He manufactures arms in his own country, but for what he cannot manufacture himself, he raids British armories, for he cannot import any arms through India. Most of the raids are made to get arms or to get money in order to purchase them. Every tribesman considers himself a responsible part of his own nation and views every British citizen in the same light. If the tribesman has a grievance against the British Government he avenges himself on the British subjects. The British Government, too, does the same with him. If a raid is committed by a few desperadoes, the whole tribe is taken to task for it and they are heavily fined, military expeditions are sent against them and their villages and crops are burnt down.

The most terrible raids ever experienced by the people of Peshawar were those during the late Afghan War in 1919. Every night the city and the cantonment of Peshawar were raided. Firing began immediately after sunset. When peace was made with Afghanistan the raids ceased of their own accord. This clearly shows that we must solve the political problem before we can have peace on the Frontier. It is generally believed by British politicians that if the lot of the tribesmen could be improved by encouraging the emigration of their surplus population to India where they could be provided with land on the canals, we could have peace on the frontier. It is also sometimes thought that by constructing a few canals in suitable places much land could be brought under cultivation and if this was given to the tribes, they could be made peaceful. No doubt, if the tribesmen had plenty of good land to cultivate, which they have not got at present, they would not have the excuse of poverty to raid British territory. Many petty raids from across the border would also stop. But it is doubtful if the tribesmen would cease to trouble the Indian Government as long as

the latter holds advanced military posts in their territory and they fear that it has designs on their independence. The Indian government cannot make them loyal to itself by giving them land. If, however, such useful works as canals are constructed in their territory merely as acts of magnanimity to help its neighbours without any intention of controlling them and they are not required to barter away their freedom for agricultural land, the Government of India may secure the real friendship of the tribes.

We shall now state the policy of the British Government, which is the source of all its troubles, in the words of the special correspondent of the *Pioneer*, who was sent with the permission of the Government during the third Afghan War (1919) to investigate the actual conditions on the Frontier and report on them.

"For several reasons, therefore, it is desirable that we should have clear ideas on the subject of the frontier. The problem is easy to state though difficult to solve. There are, as every body knows, three policies that may be followed. The first is not likely to commend itself, though its adoption originally would have saved us most of our difficulties. It would fix our frontier at the Indus. This is a natural line and would be easy to hold; but to give up the Trans-Indus country after seventy years of occupation would weaken too much the prestige of the Indian Empire and would, moreover, be grossly unfair to the present inhabitants; we could not abandon them to the fury of their hereditary foes; such a refusal of responsibilities incurred would seem but a feeble beginning of responsible government.

The second policy has found many advocates: it is commonly known as the forward policy. It has all the merits of logical consistency and the disadvantages of impracticableness.

According to this we should extend our administrative control from the present line which skirts the hills, to the Afghan boundary, which was defined in part by the pillars set up by the Boundary Commission of the Durand Agreement and completely delimited by the additional pillars on the further side of Landi Khana, erected after the recent campaign. This would entail the exercise of effective control, by *occupation and disarmament*, over all those wild and difficult tracts of hill territory at present in the possession of the independent tribes.*

The initial undertaking would involve the expenditure of large sums of money either by way of compensation or on military expeditions to compel submission. In order to keep what we had

* The italics are ours. It is the fear of this treatment which makes the tribesman restless and confirms him in his attitude of hostility towards India and its people.

thus bought by blood or money we should have to maintain permanent garrisons in the conquered territory. The resistance would at first be fierce and never entirely die down. The Durand line is not a natural boundary like the Indus, offering physical features of defence; to hold it we should need strong forts at frequent intervals. The tribes on the further side of it cannot be controlled from Kabul, and whatever our relations with the Afghan Government, we should be liable to constant raids and occasional attempts to co-operate with the malecontents on our side of the border. Nor would the expense and harassment of this permanent occupation result in any great security in time of invasion. We should either have to retire to a more defensible front or keep up long lines of communication through country most favourable to snipers and ambuscades among a population which would almost certainly rise against us. Previous disarmament would count for little; arms can always be smuggled through a mountainous region. We might, of course, follow Roman example, make a desert of the independent territory and call it peace; but however logical may be the maxim, "*Krieg ist Krieg*," it does not ultimately pay, and our imperial policy has definitely refused to adopt the methods which the Germans practised in Africa. That is inconceivable, but it is difficult to see how on any other method the Forward policy can be practicable. It may work well on certain parts of the frontier; the Sandeman settlement of Baluchistan has been on the whole a success; but this does not guarantee that similar measures would produce similar results elsewhere. There is an extraordinary diversity of temperament, if one can call it that, on the frontier, and it often happens that an administrator who is popular with one set of tribes will fail completely with another. The policy is in many ways attractive: it seems the strong thing to do; but a consideration of the practical difficulties, in the way of extending our administrative control up to the Durand line, will, I think, diminish the attraction.

There remains the third policy, which has, in fact, governed our relations with the tribes since the time of Lord Curzon. We have endeavoured to limit our interference with them "so as to avoid the extension of administrative control over tribal territory." It may be argued that this policy has not been justified by results and it is true that we have not enjoyed unbroken peace upon our borders; but the trouble has been sporadic and local; we have had no widespread rebellion such as occurred in 1897. The state of the frontier, however, is far from satisfactory, as the inhabitants of Peshawar and other border districts will, I am sure, agree. There would seem to be no practical alternative to the policy, but the methods of giving effect to it need revision. We must stand fast where we are; but we can and must strengthen our position." *Indian Frontier Organisation* (Pioneer Press, 1920), pp. 71-74.

Colonel Hanna made the following observations on the Forward Policy in his "*India's Scientific Frontier*", published in 1895. See pp. 90 and 91:

'The adoption of this course would, however, compel us to add another Army Corps to our Anglo-Indian Army, and so consummate India's financial ruin, or else to denude the country of troops and, in so doing, to risk the loss of the kernel in clinging to its shell. I do not think that the politicians and strategists of the 'forward' school are prepared to accept either alternative, and I do not believe that they are deceived as to the nature of the frontier with which they have so far succeeded in endowing India. They know as well as their opponents that it is hopelessly weak, practically and theoretically unscientific; but its defects are, in their eyes, its merits, since they will furnish them some day with the arguments which they will use to induce the British Government to assent to a still further advance. When the next wave of 'Brevet-Mania' and 'K. C. B.-Mania' coinciding with a fresh Russian scare, sweeps over the Anglo-Indian Army, it will be from their lips that we shall hear the plain, unvarnished truths which I have been labouring to impress upon my readers, but with a different application; for the moral of these truths is, for me, 'backwards' whilst, for them, it would be 'forwards.' Forward into Afghanistan, with her consent if it can be obtained, without it, if it be withheld; forward to Kandhar and Kabul; forward to the Hindukush; forward to the Oxus. Always and everywhere, there will be some obstacle concealing the movements of the enemy that must be swept away, some pass of which both ends must be held, some river of which both banks must be commanded, some nation which must be coerced into friendship; and always and everywhere the "scientific frontier" will elude their grasp and mock their hopes; not that it does not exist, but because that they have turned their backs on it and left it far behind: for what is a scientific frontier? Surely, one which it is easy and cheap to defend and difficult and costly to attack; and no frontier in the world fulfils that definition more thoroughly than the frontier which satisfied Lawrence and Mansfield, Norman and Durand.'

No satisfactory solution of the Frontier problem, as it evident from the above quotations, has been found up to the present time. To bring the Indian Frontier back to the Indus is out of the question now, both for the prestige of the Empire and in the interests of the town population of the Frontier Province. The cost in men and money of carrying out the Forward Policy is prohibitive. The half Forward Policy (the one now in operation) will always be looked upon with suspicion by the tribesmen in times of peace, who may give expression to their resentment from time to time by making raids, and it will be of no service in times of war, as was proved in the Third Afghan War. The establishment of British canton-

ments in the heart of the independent territory, at Razmak and Landi Kotal will always rankle in the hearts of the tribesmen. The foreign policy of India is in a hopeless tangle on this frontier and there seems to be no possible way of unravelling it by political devices. If a bold statesman had given a free hand to Sir Robert Sandeman in the eighties or nineties of the last century, he might possibly have annexed the independent territory and tamed its inhabitants; but now the tribesmen are much stronger than they were then. They have used this time to improve their tactics and armaments. They are better organised and better acquainted with world politics. The use of the modern rifle and the employment of modern tactics which they have learnt by serving in the Indian army, have increased their powers of resistance immensely.

It must, however, be admitted in fairness to British soldiers and statesmen who have so far guided the policy of this frontier that they had no desire of conquest for the sake of conquest. Their only anxiety was the defence of India against Russian encroachment. If they had made the Indus as the boundary line of India and the first line of defence against a foreign army, the moral effect of a war so close to their homes would have been very bad upon the Indian population. They also wanted to avoid the devastation of the country which is a necessary consequence of war. In brief, they wanted to fight all wars intended for the defence of India outside the country itself. The following quotation from a recent book, "The Defence of India" by "Arthur Vincent" (1922), will bear out the above statement.

"It is a cardinal principle of strategy and tactics alike, and perhaps the best recent instance is the commencement of the war in the West in 1914. Germany devoted the whole of her energy to carrying the war out of her own country at the first sweep. She was successful, and although in the end she was vanquished after more than four years of the most terrible war in history, it was France and Belgium who bore the entirety of its devastation. Had she held back to her own frontier, as those who advocate the Indus line would have India do, sooner or later she must have been forced across it even if only for a time, and her own towns, villages and fields would have known the fate of Ypres and of Rheims. It is for India we are to fight, if needs be, in defence; and at all costs India's soil must be kept clear of the war. For this reason alone, if no other were forthcoming, it would be necessary to go across the Indus. By crossing it we choose the ground upon which India's defence shall be fought out, we

meet potential invaders far from the soil of India itself, and we are enabled to deal with them before they can approach it". P. 55.

Indian politicians must be thankful to the British statesmen and soldiers for their anxiety to keep Indian soil clear of war; but can the Frontier men have the same feelings about this policy which has converted their land into the theatre of India's defensive wars? If it is desirable to carry war out of one's own country, is it also justifiable to carry it into another country? How is this other country to be treated? As a friend or as an enemy? Or is it to hold an anomalous and undefined position, which is the best condition for breeding suspicions and creating grievances on both sides. The reason why the Frontier problem has become insoluble is that the interests of the Independent territory and even those of the administered districts of the North-West Frontier Province have always been ignored and subordinated to those of India. The Frontier Province has not been given 'reforms' up to this time in spite of the favourable report of the Enquiry Committee, the resolution of the Legislative Assembly and a strong demand by the people of the Frontier. There is a strong party among Indian politicians, too, whose sole thought is for the safety of India, whatever treatment may be meted out to other nations living on its frontiers. But it must be remembered by them that the greatest safety for any nation lies in its being just and kind to its neighbours. If it is India's desire to win Swaraj for itself, it should not begin by depriving its neighbours of their Swaraj. The Independent Territory is sometimes called 'No man's land.' Perhaps it is implied that the tribesmen are not men and, therefore, do not deserve to be respected as such.

The question is, what part can the Government of India and its people play in improving the lot of the Frontier tribes so that they may become peaceful and prosperous neighbours. There may be three possible ways of achieving this object. The first is by subjugating them and conferring on them all the benefits of a civilised government. This course is impracticable, as we have already shown. There are more than 600,000 fighting men on the Frontier armed with modern rifles, familiar with modern tactics, accurate marksmen and prepared to resist any encroachment on their independence to

the last man. Their subjugation is not an easy task for India to undertake.

The second course is to leave them as they are to enjoy their blood-feuds, but to secure their attachment to the Indian Government by making them economically dependent on India, by giving them pensions and allowances, enlisting them in the Indian Army in order to find an out-let for their superfluous energy and giving those who are educated among them posts in the Civil Department. This policy, though not in the true interests of the tribesmen, may be useful to India if they can be truly attached to its government. But as the experience of the Great War shows, the regiments of the tribesmen did not prove faithful in any theatre of war. Even if they could be loyal, the presence of mercenaries in large numbers in the Indian Army would not be in the interests of the rising democracy. Their presence might introduce complications during the critical periods of its development.

In the civil department also their presence would be anomalous in a country governed on democratic lines. It would, therefore, not be in the true interests of India or the independent tribes to undermine the independence of the latter by economic methods. The greatest difficulty, however, in the way of such a course is that no country has enough treasure to support a foreign population on subsidies and allowances and keep them contented by this means. It is a very dangerous course to take the manhood of a country off their legitimate work of developing the natural resources of their own country and make them parasites on their neighbours.

The third and the only practicable way to civilise the Independent tribes is to give up all ideas of annexing their country, to declare it openly and to assure the tribesmen that the forward policy in all its forms would be abandoned as soon as they have established a civilised government in their country.

Not only this, but the tribesmen must be brought under strong moral and intellectual influences which education on Western lines alone can exercise before they can be able to develop their rude democracy into a civilised republic and dig up the hidden treasures of their country. The Government of India is not in a position to do this. If any government, British or Afghan, tried to educate the tribesmen even with the most philan-

thropic motives, it would be suspected by them of having designs on their independence. They have no book knowledge, and are solely guided by 'rough maxims hewn from life', and in their experience there is no philanthropy in politics. The desire for education and betterment must arise among the people themselves before guidance from outside can be useful. It is a matter for satisfaction that this desire exists in the most unmistakable form.

The tribesmen are not unprogressive savages, as those who only know them by reputation may consider. They are staunch Mussalmans and the civilising influence of a monotheistic religion is not to be underrated. They are sometimes accused of fanaticism, but it is their intense patriotism which is mistaken by outsiders for fanaticism. They are not impervious to Western influences. Forty years ago they were armed with matchlocks. Then they adopted sniders, which were replaced by Martini Henris, and now they are armed with small bore, high velocity rifles, the same as used in the Indian army. They used to depend for their ammunition on what they could buy or steal from other countries. Now they manufacture rifles and ammunition in their own country. In old days they used to rush openly at British guns in the hope of capturing them and were killed like flies. Now they are considered by the British generals to be the best guerrilla fighters in the world. They use the heliograph, binoculars and hand grenades in their wars. Forty years ago they used to wear heavy turbans, big trousers and unmanageable shirts. They had long hair and shaggy beards. Now if one looks at an Afridi one finds him close-cropped, clean-shaven and wearing the lightest and most convenient form of dress. When fighting they wear khaki or grey. In the homes of the lowest class of the Afridis one would find fine tea sets, tea tables and clean tablecloths. When one talks to an Afridi Malik one cannot but be impressed by his intelligence and keen insight into politics. There is no doubt that the tribesman is on the road to progress. The question is only how to guide and encourage him.

Neither the Afghan nor the British government would be trusted by the tribesmen. Private philanthropic societies of Indian Mussalmans may, however, succeed in gaining their confidence. But they will

be between two fires. If they gain the confidence of the tribesmen they may be mistrusted by the Indian Government, and if they are trusted by the Indian Government, they may be mistrusted by the tribesmen. The tribesmen have to be more careful in admitting foreigners into their country by reason of their small numbers and peculiar geographical position. But the powerful Indian Government can afford to be magnanimous. If the Government of India were not to stand in the way of educational societies which may interest themselves in the work of educating and enlightening the tribesmen they might be educated within a reasonably short time. It is not proposed to throw new responsibilities on the Government in the event of British subjects being maltreated. All who go must go on their own responsibility. What the Government of India is required to do is to adopt a policy of trust towards such societies. In the case of old established societies like the managing bodies of the Muslim University, the Islamia College, Lahore and the Islamia College, Peshwar it would not be difficult for the Government to find out the *bona fides* of their philanthropic efforts. Even where new societies are formed for this purpose a reasonable amount of scrutiny may convince a trusting government with what aims such societies have been formed.

The education which the tribesmen would require need not follow slavishly the curricula of Indian Universities. It is not intended to flood the offices of the Indian Government with Afridi graduates. What they want, at present, is a practical knowledge of modern sciences in order to be able to develop the agricultural and mineral resources of their country and a knowledge of those parts of literature which may mollify their hearts and make them able to manage their affairs in a better way. There are rich mines in their country and once their energies are directed into this channel and their indepen-

dence secured by treaties with their two powerful neighbours, they will prove the most peaceful neighbours.

The establishment of a strong and peaceful republic (the tribesmen would not accept any other form of government) would be the best security for peace on this frontier. It will act as an impenetrable barrier like Switzerland between strong states and prevent them from coming into conflict with each other. If the Government of India desires Afghanistan to be strong and independent so that it may act like a buffer state between India and Russia, there is greater reason for making the narrow strip of land, called the independent territory, an impenetrable wall between India and its Western neighbours, and this can only be done when the tribes are organised into a powerful, independent and friendly state. Their numbers and resources are so small that they can never be dreaded as possible invaders of India. They are powerful only so long as they are in their own hills.

Wider interests of humanity also require that a race with such bodily and mental qualities, with such strong wills and indomitable courage should not be allowed to rot in negligence. The development of the world civilisation requires nothing like strong wills, fresh minds and healthy bodies. An easy life and too much mental strain do not allow any civilised nation to keep up its prominence for an indefinitely long time. The bodies deteriorate first and then the minds. Civilisation always requires an infusion of wild blood to maintain its strength. Such people should be regarded like untapped stores of human energy which should be used to further the ends of civilisation and should not be wasted in wars. They should be liberally and kindly treated by all civilised nations coming in contact with them. An opposite policy, by weakening the stock of the human race, may prove suicidal for civilisation itself.

THE SCHOOL OF VEDIC RESEARCH IN AMERICA

By DR. SUDHINDRA BOSE,

Lecturer in Political Science, State University of Iowa

THE interests which the Oriental scholars of America and Europe have taken in India, until recently, have been in the main philological. Although individuals, here and there, have shown spasmodic concern in Hindu thought, no systematic effort has been made to introduce the study of Hindu culture and philosophy into the universities of the West. The recently organized International School of Vedic and Allied Research in the city of New York is a step in that direction.

The chief purpose of the School is to promote a better understanding and appreciation of the cultures of the East—especially the Vedic culture—and those of the West, as being mutually complementary. Specifically the International School is striving to achieve the following :

I. The establishment of Educational Relations and Exchange Scholarships as between the universities of America, Europe, and the East, especially India.

II. The development of a wider interest in languages and literatures of Vedic origin and affinity as an aid to general culture and, in particular, to humanistic studies.

III. Systematic studies in Vedic, Indo-European (Aryan), Sumerian, Semitic, Hittite and other "West-Asiatic" and allied subjects, in the light of the latest archaeological discoveries.

IV. Continued archaeological research in Armenia and other places where such discoveries have already been made or may be made in the future.

Dr. Charles Rockwell Lanman, Professor Emeritus in Harvard University, is the Honorary President of the International School of Vedic Research. "The whole spiritual and material background of the life of India differs so completely from that of the West that neither can ever understand the other from a mere study of the other's literary monuments", said Dr. Lanman, who is recognized as the dean of Sanskrit scholarship in the United States. "Such a

study is indeed inexorably necessary, and it must be fortified by broad and rigorous training in the many-sided methods of today. But that is not enough. An Occidental who would faithfully interpret India to the West must also know the life of India from actual observation and experience, and must be able to look at it from the Eastern angle of vision. Accordingly, for example, the Sanskrit professor of the next generation must have resided in India, have mixed (so far as possible) with its people and have mastered one or more of the great modern vernaculars, such as Marathi or Bengali. And on the other hand, since the Hindus themselves are already actively engaged in interpreting the East to the West, it is needful also to look at life as we look at it, and thus to find out what things—such, let us say, as repose of spirit or the simple life, the West most needs to learn of the East."

Professor Lanman went to the heart of the subject when he pleaded for sincere co-operation of Indianists of the Occident with those of the Orient. "The business of us Orientalists", remarked Dr. Lanman, "is something that is in vital relation with urgent practical and political needs. The work calls for co-operation, and above all things else, for co-operation in a spirit of mutual sympathy and teachableness. There is much that America may learn from the history of the people of India, and much again that the Hindus may learn from the West. But the lessons will be of no avail, unless the spirit of arrogant self-sufficiency give way to the spirit of docility, and the spirit of unfriendly criticism to that of mutually helpful constructive effort. Both India and the West must be at once both teacher and taught."

This is the first time in America that distinguished educationalists have formally associated themselves with an institution seeking to make the Vedic culture known in the West, and introduce it into the Western universities. Among the active officers of the School I find such well-known names as

Professor Bloomfield of Johns Hopkins University; Dr. Duggan, Director of the Institute of International Education maintained by the Carnegie Foundation; Dr. Paul Monroe, Director of the International Institute of Teachers College, Columbia University. He is the editor of the famous *Encyclopedia of Education*. Both Duggan and Monroe exercise great influence in international educational affairs.

Space does not allow me to tell of the various distinguished scholars connected with the School; but I must mention the name of Pundit Jagadish Chandra Chatterji, who is the real inspiring genius back of the movement. Without his vision, his efforts and his enthusiasm, the International School of Vedic and Allied Research would probably never come into existence.

Pundit J. C. Chatterji was born in the district of Birbhum in Bengal, within a few miles of the Shantiniketan school of Rabindranath Tagore. He received his early training under such men of learning as Pandits Chandra Kanta Tarkalankara and Mahesha Chandra Nyayaratna of the Government Sanskrit College, Calcutta. Later, as a government scholar, he studied at Cambridge University and published his thesis on *Hindu Realism*. Since then, he has written half a dozen other serious books on Indian literature and philosophy. In recognition of his Sanskrit scholarship, the Bharat Dharma Mahamandala, under the Presidency of the Maharajah of Darbhanga, conferred upon him the title of Vidya-varidhi.

Chatterji is a modest man, and is reluctant to speak of his achievements. I managed to learn, however, that he was for many years the Director of Oriental Research in Kashmir, and was for a while the chief of the Department of Religious Administration and Education in Baroda. It augurs well for the future of the International School of Vedic and Allied Research that an accomplished scholar of the calibre of Chatterji has been willing to consecrate his talents for its service.

When asked how the School is going to work out its plans, Chatterji said: "The methods of the School will be strictly scholarly and academic. We are, however, endeavouring to have the intrinsic value of Vedic culture recognized by the scholarly and the thoughtful people of the West who, up-till-now, have studied Indian culture merely as of historic importance, as an in-

teresting relic of the dead past, without any realization of its living significance to our every day life. That is to say, they have studied our culture much in the same way as they study rock fossils or archaeological remains. The International School of Vedic and Allied Research is trying to change all that."



Pundit Jagadish Chandra Chatterji,
Director, International Vedic School

In order to influence the educational centres and universities in America on behalf of Oriental culture, a strong committee of educationalists has been organized. The committee will arrange for lectures at different universities and send out members of the School staff to speak on Indian subjects, especially on Indian philosophy and Vedic culture. Attempt will also be made to persuade these institutions to offer regular courses on Eastern culture. When the plan has developed a little more fully, the School will bring over from India competent scholars and exponents of Hindu thought to the United States, as it will also send out American savants of Oriental thought to India.

The School is already on a sound financial

basis, and additional support has also been assured with the expansion of the institution.

The executive office of the International School of Vedic Research is at present located on the fifteenth floor of the New York Times Building, New York City. The School, however, has secured an extensive real estate property in the village of Nyack, which is only thirty miles from the heart of the great metropolis. This property, beautifully situated on the Hudson River, is valued at fifteen lakhs of rupees. It is here that the future Vedic University of America will some day be erected. At least, that is the dream of Pundit Chatterji.

I had a delightful visit at Nyack. I was particularly pleased with the residential headquarters of the School staff, and its library. From the veranda of one of its School buildings I could see the encircling purple mountains at a short distance, and hear the waves of the lovely Hudson go smiling seawards. Although the house with its spacious garden is amply provided with all the comforts and conveniences of up-to-date American life, its dignity and serenity is a constant reminder of the Hindu *ashramas* we read about in the Vedic literature. What a bliss it must be for a Vedic scholar to live in such a place!

This property at Nyack was donated to the school by Doctor Pierre Arnold Bernard, a charming man to meet. He lived in India for nearly twelve years studying the Tantras and Yoga, especially Ghatastha Yoga. A Hindu at heart, he is ready to do almost anything for the true service of India.

I must not forget to mention that another splendid property, an old mediaeval castle on the Lake Constance at the Swiss-German border, has been offered for the housing of the European section of the International School of Vedic and Allied Research. Arrangements are also being made in Benares and Srinagar (Kashmir), for Western scholars who may wish to visit India for purposes of resident study there in connection with the School. Nor is this all. Non-resident, but affiliated, scholars will be encouraged to carry on their special work wherever they happen to be.

The School is very anxious to make available to the West good Sanskrit texts

and good English translations thereof. Roth and Whitney, Weber, Max Muller, von Schroeder have given the Western world the Vedas; the Hindus themselves, the Epos; Rhys Davids and his collaborators, the texts of Buddhism. The first editions of these pioneers, according to the founders of the School, should now be regarded as only provisional. The coming generation of Indianists must busy themselves to make new editions.

Moreover, the future Indianists should work on some of the subjects which have been studied but slightly, if at all, by the Westerners: they should work, for instance, on Dramatics (*Natya-shastra*), political and social Science (*Artha-shastra*). In addition to these, they must compile new Sanskrit dictionaries, and create a more intelligent interest in Sanskrit learning.

This is a big task, to be sure; but the School is already engaged in various lines of activity. Dr. K. F. Leidecker, a member of the staff, has written two learned monographs; one on the Greek Stoics as compared with certain schools of Hindu thought, and another on the Upanishads. He is now employed on a work on Vedic philosophy, and an introduction to Vedic studies. He is also planning, in co-operation with others, a Sanskrit lexicon and encyclopædia, and new translations of the Vedas.

Mr. P. Whittlesey, another member of the School staff, is devoting himself to a comparative study of Greek and Hindu thought. Still another piece of research that is being undertaken by the School is the relation between Greek and Hindu medicine.

Further, the School has under consideration archæological explorations in Armenia and Anatolia, where tablets bearing the names of Vedic deities and other evidences of the presence of Vedic people have already been discovered. Who can estimate the value of such work which will shed authentic light on our past and help arrive at correct appreciation of inter-racial cultures?

The International School of Vedic and Allied Research, which is not yet six months old, has a great future before it. Pundit J. C. Chatterji, who so ably officiated at its birth and is its godfather, deserves well of all who are proud to be called Hindus.

THE ACTRESS

By PREM CHAND

I

THE curtain fell on the last scene of the play. Tara Devi, acting the part of Sakuntala, had wrought a strange spell over the spectators. While she stood before Raja Dushyant giving utterance to words of pain, remorse and bitter reproach, the huge audience, transgressing the laws of etiquette, rushed toward the stage, applauding her vehemently. Many of them found their way on to the stage and fell at her feet. The whole stage was covered with flowers and jewellery. And if at this critical moment Menaka had not appeared in her aerial chariot and flown away with Sakuntala, a few of the spectators would, without doubt, have lost their lives. The manager of the show at once appeared before the curtain, thanked the audience for their appreciation, and promised to stage the same play the next day. The excited audience was pacified. But a young man still stood on the stage. He was tall, well-built and fair, and his face was filled with a strange spiritual light. He looked like a prince.

"May I see Tara Devi for a moment?" he asked the manager, when the other spectators had left the hall.

"That is against our rules," said the manager indifferently.

"Can you send in my note to her?" asked the young man once again.

The manager replied with the same indifference: "Excuse me, please. No. That, too, is against our rules."

The young man turned away in disappointment, got down from the stage, and was about to leave the hall, when the manager called out—"Wait a minute, please. Your card?"

The young man took out a piece of paper from his pocket, scribbled something upon it, and handed it to the manager.

The manager cast a glance at the paper, and read the following—

Kunwar Nirmal Kant Chowdhary, O. B. E.

The hard expression of the manager's face softened instantaneously. Kunwar Nirmal

Kant, a premier *rais* of the city, an honoured litterateur, and accomplished musician, a great scholar, a taluqdar commanding an income of seven or eight lacs a year, a philanthropist whose liberal purse supported several public associations, was standing before him in the capacity of an ordinary caller. The manager was overwhelmed with shame at his curtness and indifference.

"Pardon me, sir," said he with great humility. "I am so sorry. I will take your card to Tara Devi at once."

Kunwar Sahib motioned him to stay, and said, "Let it be. Please don't trouble her. It is time for her to take rest. I shall call tomorrow evening at five."

"No, I am sure, she won't mind," said the manager. "I'll be back in a minute."

But Nirmal Kant, having betrayed his feeling, was now only too eager to cloak it behind self-denial. So he thanked the manager for his great courtesy, and took leave of him, making a promise to call the next day.

II

In a neat, well-furnished room Tara was sitting at a table, deeply immersed in her thoughts. The entire scene of the preceding night—the scene of her great triumph—was re-enacting itself before her mind's eye. Such days come rarely in one's life. How anxious those men were to catch a glimpse of her and make her acquaintance! How madly they hustled one another! She had spurned away many—yes, spurned them away. But in that vast concourse stood a man unmoved—nay, too moved to allow even a muscle to move. With that imperturbable calm of his he might have belonged to a different region. What serene love was written in his eyes, what resolute determination! She had felt as if the shafts of his eyes were piercing her heart. Would she see that man again or not? Who could tell? But if fortune favoured her, and he came back today, she would not let him go without speaking with him.

Then she turned toward the mirror. Her face was a veritable lotus in full bloom! Who could say that this freshly-blossomed flower had seen thirty-five summers! Her beauty, refinement and vivacity could bring any young maiden to shame. Once again Tara lighted the lamp of love in the shrine of her heart.

Twenty years ago Tara had a sad experience of love. Since then, she had been living a widow's life. Immunerable lovers had come with their addresses to her, but she had repulsed them all. Their love had the air of guile and hypocrisy. But Oh! her hard-earned self-control was lost today. She felt today the same blissful pain in her heart which she had first experienced twenty years ago. Out of that multitude, the image of one solitary figure was now installed in her heart. And it was impossible to forget him. Had she seen him passing in a motor car, perhaps she would never have thought of him. But having found him standing before her with the gift of his love, it was impossible to turn away from him.

Her waiting-woman entered the room and said, "Shall I bring in last night's presents, Baiji?"

"No, thank you," said Tara Devi. "You needn't bring them to me. But wait a moment, what is all that over there?"

"It's a regular pile, Baiji. How many shall I name? There are gold coins, brooches, hair-pins, buttons, locketts, rings, bracelets. There is a small box containing a beautiful necklace. I never saw before such a beautiful necklace. I have arranged them all in a box."

"All right, bring that box to me." The maid went out, reappeared with the box, and placed it on the table. At this moment a call-boy entered the room, and handed her a note. Tara eagerly perused the note. It was signed—Kunwar Nirmal Kant, O. B. E.

"Who gave you this note?" Tara enquired of the boy. "Was the gentleman wearing a silk turban?"

"No, Manager Sahib gave it to me," said the boy, and left the room before Tara could frame a new question.

When Tara opened the box, the first thing that met her eyes was the small case. It disclosed to her a beautiful necklace of costly pearls. In the case was to be seen a card as well. Tara took it out and read—Kunwar Nirmal Kant...! The card fell from her hand. She swiftly left the room, passed

through several rooms, corridors and verandahs and entered the manager's chamber. The manager got up and greeted her—"I congratulate you on your success last night."

"Is Kunwar Nirmal Kant waiting outside?" asked Tara. "The boy gave me his note and disappeared before I could ask him anything."

"I got Kunwar Sahib's note last night itself when you had left the theatre."

"Why didn't you send it then to me?"

"I thought you must be having your rest," rejoined the manager meekly. "So I did not think it proper to disturb you at that late hour. And then to tell you the truth my fear was that I might lose you by introducing you to Kunwar Sahib. Had I been a woman, I would have followed him to any corner of the earth. I never saw before such a god-like person. He is the same man who was wearing a silk turban. You too saw him, I believe?"

"Yes, I saw him," agreed Tara, who looked as if she was in a reverie. "Will he come again?"

"Yes, he has promised to call at five this evening. He is a very learned man, and a premier *rais* of this city."

"I won't attend the rehearsal today," said Tara, as she slowly advanced toward the opened door, fixedly looking in front of her but at nothing in particular.

III

The appointed hour of Kunwar Sahib's promised visit was near at hand. Tara was sitting before her dressing-glass, and her dresser was engaged in adorning her person. The art of the toilet has become almost a science in this age. Formerly the toilet was made according to the common usage of those days. Our ancient poets, painters and lovers of art had, by common agreement, set up certain conventions in this respect. For instance, black paint was necessary for the eyes and red for hands and feet. For every part of the body a certain ornament was designed. Those time-honoured conventions have died out to-day. To-day every woman dresses herself according to her taste, her skill, and her sense of the artistic. But how to bring her beauty into prominence and to look attractive is the sole consideration, the sole aim, the sole ideal. Tara was an adept in the art of the toilet.

She had been in the service of this theatrical company for the last fifteen years, and this precious period of her life she had utilised in playing with the hearts of men. Which glance, which smile, which twist of the body, which mode of tossing the tresses proved most effective in bringing the man to his knees,—who could know all this better than she? To-day she selected her best tried weapons, and, when, fully armed, she emerged out of her toilet-chamber it appeared as though the entire beauty and tenderness of the world were paying her ungrudging homage.

She was standing by a table in her sitting-room and examining Kunwar Sahib's card, but her ears were eagerly seeking for the sound of his motor. She wanted Nirmal Kant to come that very moment, and to see her in that posture. For that pose alone could reveal to him the beauty of every part of her body. Her art had triumphed over the march of Time. Who could imagine that this pretty young girl had reached that stage of life when the heart craved peace and protection, and the pride of beauty bows before the humility of age?

Tara Devi had not to remain waiting for a long time. For, Kunwar Sahib was still more eager to meet her. Within the space of ten minutes the sound of his car was heard. Tara braced herself up. Within a minute Nirmal Kant was in her presence. Tara forgot herself entirely, forgot even to offer her hand to him. Such is the excitement and forgetfulness of love even in middle age! She stood before him blushing like a shy young girl.

The first object Nirmal Kant's eyes fell upon was her white neck. The pearl necklace, which he had presented to her overnight was adorning her neck. Kunwar Sahib had never experienced such joy and satisfaction in all his life. He felt for a moment as if all his hopes and wishes were achieved and satisfied.

"Excuse me. I am very sorry to have troubled you so early to-day. This is time for your rest, I believe?"

"What better rest could I desire than to have seen you," said Tara, arranging the end of her *sari* which had slipped down her head. "I thank you very much for your present. I hope I shall see you now and then?"

"Oh, daily," rejoined Nirmal Kant, smiling. "Even though you may not like to see me I

shall make it a point to knock at your door once every day."

"Perhaps only till the time when a new object catches your fancy! Isn't it so?"

"This is not a matter of idle amusement to me. This is a problem which involves life and death. Yes, you are at liberty to take it in that light. I do not care. Even though I have to lose my life for your amusement, I'd not mind. And you know this?"

They partook of light refreshments.

Mutual pledges of constancy were exchanged. And then Kunwar Sahib took leave of her after having asked her to dinner the following day.

IV

A month passed away. Kunwar Sahib visited Tara Devi several times a day. Even a moment's separation from her was unbearable to him. Everyday they arranged a new programme. They would go boating on the river, arrange music parties, meet in parks. All over the city people believed that Kunwar Sahib had fallen in Tara's snare, and she was robbing him of his wealth. But to Tara the riches of all the world were nothing in comparison with the wealth of Kunwar Sahib's love. Finding him before her eyes, she would wish for nothing.

But even after a month of her love meetings with him she failed to get the object her soul cried for. Every day she heard Kunwar Sahib speak of his love, his true, incomparable and pure love, but the word 'marriage' never came to his lips. Tara's condition was like that of the thirsty man who finds everything in the bazaar except water. After quenching his thirst the man may turn to other delicacies, but not before that. For him water is the most valuable thing. She knew that Kunwar Sahib could willingly sacrifice his life even, if she so desired. Then why was he silent on the subject of marriage? Could he not express his intention in writing even? Then did he want her to live with him as his paramour? She would not bear such disgrace. She could jump into fire and burn herself alive on the slightest sign from him, but this disgrace she could not tolerate. It is probable some months before she might have flirted with a *raja* and robbed him of a part of his wealth. But love desires love. She

Then all on a sudden the thought struck her that Kunwar Sahib, having failed to trace her out, might be driven to commit some rash act. The very thought of such an event filled her heart with bitter pain. For a moment she stood in helplessness. Then she went over to the table and wrote the following epistle :—
Dearest Darling,

Do pardon me. I am not fit for you. I do not deserve to have you. You have revealed to me that heavenly phase of Love which I had never hoped to see in life. This is enough for me. To my last days I shall be contented with the thought of having been loved by you. It appears to me as though there is more pleasure to be found in the memory of love than in the meeting of the flash and the satisfaction of animal passion. I shall return back and of course see you, but only when you have married yourself. This is the only condition I lay down for my return. Do not be angry with me, my dearest, do present to your bride, in my behalf, the jewellery which you gave me. I am leaving them here. I am taking away with me only that pearl necklace which is the gift of your love. Do not search for me, I implore you with folded hands. I am yours, and shall ever remain yours.

Your

TARA.

Having finished the missive, she placed it on the table, throw the pearl necklace round her neck, and went out of the room. From the theatre-hall drifted towards her the music of the orchestra. For a moment her feet were arrested. Her relations with that theatre, relations of fifteen years' standing, were to be severed to-day. A profound melancholy seized her. Then

she saw the manager coming toward herself. Her heart began to beat violently. She stole under the obscurity of a wall, and stood still for a few seconds. When the manager was out of her sight she escaped out of the building and, passing through several streets and lanes, finally took the road leading to the Ganges.

Perfect silence reigned on the banks of the Ganges. A few mendicants were to be seen crouched before their fires. And a few pilgrims were lying asleep on their blankets. The Ganges was shimmering and creeping onward like a huge white serpent. A small ferry-boat was lying near the bank. The ferry-man was dozing in the boat.

"Can you manage to take me over to the other bank, boatman", called out Tara.

"No, Madam, not at this late hour of the night," said the ferry-man waking up.

But when Tara offered to pay him double the usual fare, he took up the oar and, unfastening the boat, asked—"What place will you go to, Madam?"

"I have to go to a village on the other bank."

"But I won't get other passengers at this hour?"

"Well, it doesn't matter, my good man, you carry myself alone."

Tara took her seat in the boat. And the ferry-man rowed it on toward the current. And the tiny baet appeared as though it were a spirit wandering in dreamland.

From over the distant tree-tops appeared the eleventh-day moon with its boat of light as it began to cross the endless expanse of the blue.

(Translated from the original Hindi by Rajeshwar Prasad Singh).

DR. J. T. SUNDERLAND HONORED BY HINDUS IN AMERICA

By RAMLAL B. BAJPAI

IN the course of a few weeks Dr J. T. Sunderland will be the guest of honor at a dinner to be given under the auspices of the India Society in New York City. On this occasion the members of the

Hindustan Association and Friends of Freedom and the Hindu residents of the United States will express to him their deep gratitude for his great devotion to India.

The poet Rabindranath Tagore's message of

"grateful admiration" and his autographed photograph will be presented to Dr. Sunderland, together with the messages and mementos of his admirers in India and elsewhere.

Dr. Sunderland has been widely known in India for many years through his visits to and subsequent activities and writings on behalf of India. Since 1895, when he first visited India, he has identified himself whole-heartedly with India's cause for freedom by writing, lecturing and co-operating with organizations whose efforts were devoted to the emancipation of India.

Dr. Sunderland was born February 11th, 1842 and is now in his eighty-seventh year. He has recently written a book on India, some chapters of which have been published in the *Modern Review*, and is a frequent contributor to periodicals in America and India. This book will be published in the course of a few months.

He is very often called upon to preside at Hindu meetings and to speak at their dinners, and, in spite of his advanced age, he never fails to respond with courageous zeal.

Freedom of India is his one dearest wish, and it is the strength of this great desire which keeps him actively writing about India when others of his age would be peacefully passing their days in retirement.

His recent book on India, to be published in America, would come at an opportune time when such a vicious propagandist as Katherine Mayo is quoted as an authority on India after a possible "four months" tour. Dr. Sunderland's information, on the other hand, was gathered from two extensive investigations in India and a permanent contact with Indian culture and politics for many years. An appendix to his book will contain his brief reply to Miss Mayo.

Something ought to be said here in regard to his qualifications for writing about India. Has he sufficient knowledge of the subject to make his book worthy of the attention of intelligent readers? As a partial answer, I venture to submit the following statements.

He has been deeply interested in India during all his adult life. That interest began in boyhood, as a result of reading and hearing much about Indian Missions and becoming acquainted with two returned missionaries. Early the dream took possession of his mind to become a missionary himself. This dream was constantly with him in college and

theological seminary, and his studies and reading were shaped largely with a view to a life in India. His sister, Mrs. Harriet Sunderland Clough, next in age to himself, went there as a missionary; so did his college mate and dearest friend.

As for himself, his thought changed and he chose a different calling. But his deep interest in India did not wane and has never waned. For more than forty years he has been a constant student of India's great religions, her extensive literature, her philosophies, her remarkable art, her long history and, above all, her pressing and vital present-day social and political problems.

On account of his known long-time interest in Indian matters, in 1895-96 he was sent by the British National Unitarian Association on a special commission to India to study the religious, social, educational and other conditions of the Indian people, and make an extended report upon the same in London on his return. In 1913-14, he was sent again, on a similar commission, by the joint appointment of the British Unitarian Association and the American Unitarian Association.

In prosecuting the inquiries and performing the duties of these two commissions, he travelled in India more than 13,000 miles, visiting missionaries, government officials, English business men and prominent Indians, speaking in nearly all the more important cities, and holding conferences with Indian leaders of all religious and political parties.

Nor were his investigations confined to cities. On the contrary, he took pains to prosecute his inquiries in many smaller towns and villages, spending weeks travelling on horse-back from village to village in remote country places where no American had ever before been seen. By these means he was able, as few foreigners have been, to come into direct contact with all classes and study India's problems from the side of the people themselves, as well as from the side of Great Britain, and thus find out first-hand the actual conditions existing in the land.

He was fortunate in being able to attend two annual sessions of the Indian National Congress, the Indian National Social Conference, and the All-India Theistic Conference, speaking at the first two named, and speaking and presiding at the last; and, what was very important, forming acquaintances at these great gatherings, with poli-

Real leaders, leaders of social reform and the Brahmo and the Arya Samaj and other Theistic leaders, from all parts of India.

While in India, Dr. Sunderland became deeply interested in the important periodical press which he found there—dailies, weeklies, and monthlies—some of which quite surprised him by their great excellence. These periodicals he read extensively during both his visits; and ever since returning home from his first visit in 1896, he has been a regular subscriber to and reader of never fewer than seven of these, published in Calcutta, Bombay, Madras, Poona, Lahore and Allahabad. Thus during all these years he has been able to keep in almost as close touch with the affairs of India as with those of his own country.

Nor has his reading about India been confined to these constantly arriving and important periodicals; there have been few books of importance upon Indian matters (particularly books dealing with political affairs and social questions) published in England, India or America within the past thirty years, that Dr. Sunderland has not imposed upon himself the duty, and given himself the pleasure, of reading.

And possibly what he considers most important of all, during the entire five years of the stay of Mr. Lajpat Rai in America (from 1914 to 1919), he had the "privilege and honor of being intimately associated with that distinguished Indian leader in active work for India," reading the proofs of the three books written and published by him in America, writing the extended "Foreword" of the first, and

assisting him in other ways, and when Mr. Rai returned to India, becoming editor of the monthly, *Young India*, which he had established in New York, and also becoming his successor as President of the India Home Rule League of America, and of the India Information Bureau of New York.

Dr. Sunderland has lectured somewhat extensively in the United States and Canada on India, its Religions, Art, Literature, Social Problems and Struggle for Self-rule. Two books from his pen have been published in India.

"Cause of Famine in India," "India, America and World Brotherhood", and "India in Bondage: Her Right to Freedom" (not yet published) are three of his books with which all educated Indians should be familiar. He has written many other excellent books on other subjects.

William Digby's "Prosperous British India" had its inception at the suggestion of Dr. Sunderland.

Dr. Sunderland's services to India can not fail to excite admiration and the highest respect, especially when one considers that he was not born a Hindu, and espoused India's cause from a pure sense of justice and humanity.

All India will always gratefully remember Dr. Sunderland, and we Hindustanis in America join in paying our debt of gratitude to this grand old man. We hope that he will live to see India free and independent.

April 4, 1928

209. Sullivan Place, Brooklyn.

RELIGION AND SCIENCE

By GAGAN VIHARI L. MEHTA

RELIGION and Science have been and are the two forces which most powerfully affect men's thoughts, activities and institutions. It is possible to contend that religion exercised more influence in the past and science may do so in the future, but at

present both of them are living forces. Before we pass on to consider their age-long conflict and their relationship, it is necessary to know what precisely we mean by religion. The difficulty of defining religion is patent. Religion stands for no single principle but

is rather a collective idea. It has had so many transient and diverse forms associated with it that its essential element is hard to elucidate. Nor should it be forgotten that religion has both a personal and a social aspect. Organised, it becomes a creed, a tradition, a set of dogmatic beliefs: unorganised, it is little more than a man's conscience or his mystical insight or his outlook upon the mysteries of life and the universe. Edward Caird, for instance, defined religion as "an expression of a man's ultimate attitude to the Universe, the summed-up meaning and purport of his whole consciousness of things." It is true that religion has an institutional side which is concerned with scriptural authority and professional priesthood, with ecclesiastical organisation possessing endowments or other forms of property and with ceremonials, codes and prohibitions. But though religious organisation has undoubtedly an effect on individual behaviour and conduct, there is a deeper personal religion which relates to men's most innermost disposition and which no true definition of religion could ignore. It is not concerned with such things as priests or ceremonies nor is it identical with ethical or mystical outlook. In this vast and mysterious universe, almost every individual has a certain vague feeling of uneasiness and a consequent desire to get rid of it through establishing some sort of harmonious relation or union with the higher and spiritual powers whose existence is felt and believed. It is this "home-feeling in the universe", this need of feeling, as Bosanquet remarked, that "we are at home in the universe" that is at the core of religious faith and practice. We might then accept for our purpose William James's definition of religion as "the feelings, acts and experiences of individual men in their solitude so far as they apprehend themselves in relation to whatever they consider the divine*." The belief in the existence of a supernatural Power like God or Law or Nature and in the possibility of linking oneself with that Power through salvation or immortality are fundamental to almost all the higher religions.

But it has been argued that religion is a survival of the infancy of human reason, an anachronism, a relapse into a mode of thought which humanity in its enlightened stage of development is rapidly out-growing. Religion

with its faith and dogmatism is contrasted with science with its spirit of free inquiry, and it is suggested that such religion is not only without utility in a scientific age but is a positive menace to free thought. This view sounds plausible, because religion being older than science—unless the rudiments of science in primitive magic are regarded as scientific—does perpetuate to some extent the traditions of primitive thought many of which have been overthrown, in part or in whole, by the advance of science. Let us, however, pause a moment to consider the meaning and significance of science. Science has been well-defined by Prof. J. Arthur Thomson as "all systematised, verifiable and communicable knowledge reached by reflection on the impersonal data of observation and experiment."* To the man-in-the-street, science connotes an increasing control over the forces of nature and he is impressed by such sensational triumphs as those of wireless telegraphy and telephony and broadcasting, non-stop air-flights and the marvels of medical treatment. But though such conquests have a real effect upon the outlook and temper of men, it is not only this aspect of science we have to consider in discussing the relationship of science with religion. For, what is strictly contrasted with the religious outlook is the scientific spirit. While the material triumphs of science engender a certain intellectual arrogance and a contemptuous denial of the mysteries of the universe, it is the scientific attitude of mind that is presumed to be directly antithetic to the religious spirit. The religious outlook, it is argued, is authoritarian and dogmatic, uncritical and unprogressive, while the scientific spirit is sceptical and tentative, receptive and piecemeal. "The scientific attitude of mind," Mr. Bertrand Russell has aptly observed, "involves a sweeping away of all other desires in the interests of the desire to know"† It involves, that is, a refusal to regard our own desires and tastes, interests and ideals as of any consequence in our attempt to obtain knowledge: it implies the suppression of our whole subjective apparatus in the pursuit of truth. All this sounds a trite truism but it is difficult to practise,

* *The Control of Life* by J. A. Thomson.

† *The Place of Science in A Liberal Education: essay in "Mysticism and Logic"* by Bertrand Russell.

* *Varieties of Religious Experiences* by W. James.

since not merely in social affairs but in the sphere of science itself, bias and prepossession are likely to pervert judgment. The scientific spirit demands many intellectual qualities, such as a genuine and ardent desire to know the truth, uncertainty and an open-mind in the initial stages of an inquiry and subsequent decision purely according to evidence, a habit of mind which is critical yet receptive, cautious yet active. Psychologically it implies a suspended judgment and logically a tentative hypothesis. It signifies not intellectual paralysis by denial of knowledge but intellectual integrity through recognition of the difficulty of knowledge and a resolute desire to search for truth, regardless of all passions and interests. To hold prejudices in check, to regard our cherished beliefs as open to doubt, to examine facts dispassionately and systematically, to seek to acquire precise and co-ordinated knowledge—that is the chief merit of the scientific outlook which rather than machinery is the most vital contribution of western civilisation to human evolution. Undoubtedly, much progress, not merely in the realm of human power but of human thought, has been due to science. It is this scientific attitude that is contrasted with the religious outlook and it is argued that while the former is responsible for progress, the latter stands in the way of such advance and is responsible for many evils like superstition and intolerance, bigotry and hypocrisy, tyranny and persecution. Not without reason did Swift in a biting sarcasm speak of men "who have enough religion to hate one another" and satirised their intolerance.* It is thus that religion comes to be pitched against science.

What, then, are the causes of this old conflict? An eminent anthropologist, Sir James Fraser, has held that mankind has passed through three stages of magic, religion and science. The struggle between religion and science, however, is not yet decided or ended. Historical reasons, psychological and moral factors, as well as the tendency and doctrines of science are all responsible for this conflict. To begin with, the

persecution of men of science by religious organisations and the endeavour to bring science under the control of religious authority have not a little to do with this antagonism. From the time of Socrates who represented the spirit of scientific inquiry till the present day, organised religion has tended to obstruct scientific advance. The Tennessee trial in the United States a couple of years ago, the ban on the teaching of evolution in many states of America, the controversy over the Bishop of Birmingham's sermon at St. Paul's last year, the distrust Hindus of science of orthodox except in so far as it becomes a support to their prejudices—all testify to the spirit of corporate dogmatism which inhibits intellectual progress. Psychologically, however, what tends to undermine religious faith is the spirit of self-confidence engendered by scientific achievements. This has a two-fold aspect. In the first place, there is the intellectual certitude which implies that the furthest limits of knowledge are being reached and that soon there will be very little that man will not be able to know or control. He can delay death and it is possible that he may even create life. "Robots" or automata illustrate this tendency, and scientists presume to have devised such mechanical men, though not souls. Moreover, the control of nature by science has made man less and less dependent upon external and mysterious forces like the weather. Thus with a diminution of the dependence on natural forces and the consequent fear, the hold of religion as a faith in the supernatural is also likely to be diminished.* But above all, the trend of science and some of its principal doctrines and theories are responsible for creating an antithesis between religion and science. The theory of evolution, for example, which traces the origin of man not to the angel but to the ape is contrary to the theory of creation of the universe propounded in almost all scriptures. Not less significant is the materialistic trend of science which seems to postulate a mechanistic interpretation of life by reducing the mind and the universe to a play of atoms governed by mechanical laws. In such a background, all mental

* We are the God's Chosen Few.
All others will be damn'd.
There is no place in Heaven for you.
We can't have Heaven crammed.—Swift

* This has been pointed out with his usual subtlety by Mr. Bertrand Russell in his *Prospects of Industrial Civilisation*

phenomena seem to be bound up with material structure which obeys natural laws and is dissolved at physical death. Moreover, sociological studies like those of anthropology and of historic and comparative criticisms of religions re-inforce, in some degree, the tendency towards scepticism and towards a challenging of religious dogmas. Lastly, a certain distinction between the ends of religion and science have probably something to do with this conflict. Religion, which is fundamentally concerned with individual destiny, is distinctly personal in its aims and outlook, while science, which is concerned with universal and non-individual phenomena, is impersonal. And because it is presumed that the more impersonal we are, the nearer are we to truth, the scientific outlook is supposed to be preferable to the religious spirit.

Nevertheless, in spite of all these points of conflict it is possible to suggest that not only is the antagonism between science and religion not fundamental, but that the two have been approaching each other in various direct and indirect ways. Before we come to the question of harmony, however, let us see how far the various points of conflict enumerated above could be solved. Take, for instance, the persecution of science by religion. It is a fact which it is of little avail to deny. Yet how often has religion become a pretext and an excuse for the pursuit of ends quite secular in character. Just as national feelings are exploited for ulterior ambitions, so are religious feelings. Hatred and greed and the combative impulse may express themselves as religious piety and religious wars and conflicts may be cloaks for objectives and interests quite materialistic in nature. A Pro-Greek policy or an expedition to China may be defended on the plea of defence of Christianity even as "religion in danger" is the cry of ambitious communalists in India. Such religion, however, is radically different from the manifestation of the purely inner life which is a concern of personal religion. However, just as the rulers of men utilised religious emotion in former ages, they utilise the powers given by science now for their own purposes. Nothing, said Kant, is good except goodwill. Science has been prostituted and made to serve base ends like that of destruction of mankind. The respect of men-in-power for science is not seldom due to the fact that it ministers

to homicide and is an efficient ally in war. Many scientific inventions have been of little benefit to humanity as shown by the last war and many of the crimes of modern states both in peace and war are rendered possible by science—from air-bombing of innocent tribes to shooting of unarmed crowds. Because of its material triumphs, science tends to make men averse to spiritual values. Nor is the increasing respect for science always justifiable. As charlatany and quackeries masqueraded in the name of religion in former times, so to-day many credulous people are imposed upon in the name of science. Any theory or doctrine, however extravagant or fantastic, has to assume the title of science in order to pass currency and win recognition from reasonable and intelligent persons. Not merely many avowed quackeries of pseudo-medical treatment but even some forms of psycho-analysis and eugenics come under this category. Mr. Bernard Shaw has with his inimitable sarcasm dwelt on the contemptuous attitude which modern men profess for such things as "voices and visions", while they take in all sorts of nonsense about Oedipus complex and monkey glands.* Science is hence as much liable to be perverted as religion and their perversion is no argument against either just as it is no index of their real nature. Many religious tendencies and facts which were formerly regarded as unscientific are seen to have the germs of truth in them by scientific advance. Such phenomena as miraculous healing or possession are now regarded as due to suggestion or hysteria. Besides, though the scientific spirit is an altogether admirable thing, not all scientists have it, since they are often as orthodox and dogmatic as religious men are presumed to be. That is shown by the reluctance of many scientists to accept Einstein's theory of relativity or Jagadish Chunder Bose's discovery of life in plants, simply because it would be inconsistent with their accepted conception of the scientific

* See Preface to *St. Joan* "It is no longer our Academy pictures that are intolerable but our credulities that have not the excuse of being superstitious, our credulities that have not the excuse of barbarism, our persecutions that have not the excuse of religious faith, our shameless substitution of successful swindlers and scoundrels and quacks for saints as objects of worship and our deafness and blindness to the calls and visions of the inexorable power that made us and will destroy us if we disregard it."

universe. To the common man again, the facts of science are as much a matter of faith as religious tenets. On the other hand, the truly religious attitude is not one of dogmatism but of reverence and humility in the quest of truth and in the endeavour to comprehend the eternal mysteries of the universe.

Let us turn next to the doctrines and theories of science which have tended to undermine religious faith. Evolution is presumed to contradict the religious view of creation and yet it is doubtful if the theory of natural selection solved the fundamental riddle as to how the vast gulf between animal and man came to be bridged or how men obtained their "souls" and brains.* But if there is ignorance on one side, there is a change of direction on the other. Materialism is definitely at a discount in the scientific world and the most eminent men of science are abandoning it as evinced by such a book as Dr. Whitehead's "Science and the Modern World." Even if we do not accept the spiritual significance of such things as the discovery of ether or psychic phenomena which, if proved, would at least show that there is something beyond matter and the purely physical, the new interpretation of matter and particularly the theory of relativity tend to counteract scientifically the materialistic tendency. Matter is now resolved into a form of energy, that is, a mode of behaviour. Nothing is effecting this radical transformation more than Einstein's theory of relativity, which, even if it has not the metaphysical significance assigned to it by many pseudo-philosophers and pseudo-scientists, has revolutionised man's view of the universe. Not only has it destroyed such basic dogmas as those of time and space but it has also made matter a "derived" instead of a fundamental concept, a form of energy rather than a substance. Rather than mental phenomena

being bound up with material structure, therefore, as the orthodox scientists claimed, the conception of relativity has altered the whole scientific universe at the back of which is now seen to lie "the mystery of man's mind not as a pious opinion, but as a living, important factor in the present and future development of science."** Indeed, the fact that combined sciences like bio-chemistry, psycho-biology and bio-sociology are replacing partial and isolated studies serves also to show the intimate relation between matter and mind.

Sociological studies of religion would emphasise, in fact, that the instinct of religion which is older than that of science is one of the deepest and most fundamental instincts of men. Its permanence through ages and its universality prove at least that it satisfies some want and seeks to grapple with some vital need of man. Such studies could not only make clear the real influence exercised by religion on men's activities and institutions but could also help to reveal its essential nature. For, religion should be judged by its fruits and deeds rather than its origin and doctrines. And a scientific study of religion would distinguish its permanent significance as a spiritual quest and bond from the various forms of beliefs with which it is usually associated; it would, moreover, investigate the relationship of the spiritual to the ethical and their common source in love.†

The distinction between the personal and impersonal ends of religion and science is more a difference of approach than of purpose. Spiritualism and materialism, said Maeterlinck, are merely two opposite but identical names for our impotent labour after comprehension. Religion seeks to approach truth or reality from the personal and individual side, science does so from the impersonal and the universal; the one is subjective in its methods and seeks knowledge through introspection and self-realisation, the other is objective and relies on observation and experiment. If science is an expression of impersonal thought, religion is concerned with impersonal feeling. And even this con-

* See an interesting article on this subject in the "New Statesman" of 10th September 1927 entitled "Keith versus Moses". "To postulate a beneficent creator to explain these extraordinary events may not perhaps be necessary but as things stand the story of the origin of man told by Moses is at least as acceptable as the story preferred by the loyalty Darwinian Sir Arthur Keith.....If men or elephants or apes or mice have "evolved" in a progressive sense, it is by a process which still remains utterly mysterious and of which no biologist has yet been able to offer even a plausible explanation."

** "Aspects of Science" by J. W. N. Sullivan.

† See "Social Development" of L. T. Hobhouse on this point. Dr. Trotter in his "Instincts of the Herd in Peace and War" has traced religious feeling to the biological need of completion and union with a wider entity.

trast ceases in at least some forms of Hinduism wherein the individual ego merges in the absolute whole.

But with all its triumphs, science has not yet fathomed the ultimate origins of life by any of its doctrines and can throw little light on the spiritual conceptions postulated by religion. The greatest truths, as Goethe said, cannot be spoken. Science cannot fully comprehend them nor can it measure them. The most eminent scientists like Newton have owned that after a certain point scientific methods of measurement become quite inapplicable. A truly scientific attitude must in any case frankly recognise the limitations of science not only so far as idealistic conceptions are concerned but even in regard to scientific facts and knowledge. Science, after all, is concerned with relative truth, being based on theories which are tentative and laws which are statements of observed tendencies. It can provide no absolute knowledge, it cannot explain or even completely describe the universe. It cannot answer the ultimate why and how. The premises on which the conclusions of science are based are liable to be overthrown by subsequent discoveries, as Newton's theory is superseded by Einstein's, because the assumptions of the former have been proved too narrow for the latter. Science cannot, therefore, afford to be arrogant regarding its achievements and powers; it can no longer be complacent of its triumphs and contemptuous of other approaches to knowledge. The older materialism and rationalism have given place to what Mr. J. W. N. Sullivan, a distinguished writer on scientific problems, has called "a sense of possibilities", which is not merely unlimited in itself but is an essential element in the equipment of any one undertaking scientific research. "The universe which was to have been explained in terms of little billiard-balls and the law of the inverse square is now a universe where even mystics, to say nothing of poets and philosophers, have a right to exist", observes Mr. Sullivan. "Except on the basis of a rationalism whose foundations have long since crumbled, there is no conflict between mystical insight and science. And the man who prides himself on a complete absence of mystery in his view of the universe is not only not representing the modern scientific outlook but will speedily

become quite unable to understand it."* In a somewhat similar vein another eminent scientist, who is also a mystic, Dr. Havelock Ellis, has sought to emphasise the harmony between science and mysticism, defining science as "the organisation of an intellectual relationship to the world we live in, adequate to give us some degree of power over the world," and taking mysticism to mean "the joyful organisation of an emotional relationship to the world conceived as a whole"—and to suggest that when science and religion are antagonistic there is something wrong either with our science or with our religion.†

Science, in fine, is not irreconcilable with philosophic speculation or with a truly spiritual attitude. It is not a question of a return of science to submit to the authority of religion nor even of enunciating a scientific religion. It is a problem of seeking a harmony which will embrace the temple, the mosque and the church on the one hand and the laboratory and the study on the other, a harmony between the quest for spiritual truth and the pursuit of scientific knowledge. After all, all disinterested and sincere search for truth has a spiritual quality whether through patient research of scientific methods or through fervent prayer in the silence of one's soul. Indeed, not only are science and religion not essentially antagonistic but each can purify the other and be purified by the other. Science could diminish the craven fear of the unknown so far as it is a basis of religion, it could demolish superstition and intolerance and persecution. Religion, on the other hand, can contribute to science a spirit of humility, a deep reverence for the fundamental riddles of the universe, a sense of the immanence of the spiritual in life and its superiority over the physical. It can provide, moreover, moral values to scientific achievements and make science an instrument of human benefit. It is obvious that this is most necessary in the present age. "Science", said William Archer, "is the Apollo of the modern world—Healer and Destroyer in one." It can create as well as annihilate; it is both a hope and a menace to mankind. Which it shall be depends upon the fundamentally religious outlook of those who create its powers and those who utilise them. The

* "Aspects of Science" by J. W. N. Sullivan.

† "The Dance of Life" by Havelock Ellis.

physical powers of man, it is clear, are outstripping his moral education, and mankind is becoming so strong that unless it becomes wise and good, it might perish. Where are these wisdom and goodness to come from save from a truer religion? It may be true, as scientists claim, that it is only science that can save the world—and there is no doubt many of the physical evils and social impediments could be cured only with the assistance of science—but while that is so, science itself stands in need of being saved for purified by a truer sense of spiritual values, if human beings are to be something more than machines and science is to be harnessed to the nobler purposes of humanity.

Here, indeed, there is an opportunity for a reconciliation between the East and the West. For, the synthesis between science and religion would absorb all the spiritual gifts of the East and all the physical powers and material conquests of the West. Jaga-

dish Chunder Bose has, for example, shown by the approved scientific methods of the West that the unity of all living beings, the oneness of the whole creation proclaimed by the Hindu *rishis* of old, was no mere spiritual fantasy or mystical vision but a profound scientific truth. In numerous other spheres of science could such genuine reconciliation be effected. Such harmony between science and religion could achieve and could be achieved by a marriage between the East and the West. The scientific powers generated by the West could be harnessed to spiritual purposes proclaimed by the East and the spirituality of the East could be applied to life by a scientific technique. Such reconciliation has not been actually achieved nor is it easy to achieve. But it is at least not impossible of achievement, and the harder the task, the nobler the call. Such a synthesis between science and religion is one of the fundamental tasks of modern civilisation and one of the most hopeful factors for its future.

MANIFESTATION

(From the Bengali of Rabindranath Tagore)

By NAGENDRANATH GUPTA

1

In some long ago month of May

I waited for you ;

You have come in the thick of rain,

To-day in swelling, stormy measure,

To-day in the thunder of dense new clouds,

Finish the song you wish to play

In the depth of my soul,

In the flood of rain.

2

From a distance I saw another day

Your golden veil,

Your ornaments of new *champa* flowers.

When you come near I see

Your thick, deep, new veil ;

In the startled flash of the flitting lightning

Move your feet.

Where are the ornaments of *champa* !

3

Ah, that day as I saw you,

You touched the woodland as you passed,

And the flowers bent before you.

Methought I heard the gentle tinkling

Of the belled band round your slender waist.

On the shaded path as I passed

Methought I felt the fragrance of your

scented breath,

As you touched the woodland on

your way.

4

Today you come filling the world,

Spreading your loosened tresses in the sky,

Winding the wild flowers round your feet.

You have shrouded me in your shade.

In your dense, dank, vast mystery ;

With your verdant splendour you have

Filled the strand of the sea of my heart,

With the wild flowers round your feet.

5

The wreaths of flowers that I strung in May

Are not fitting gifts for you ;

As you pass, the chants of your praise,

self-lifted,

Follow your steps in paeans of thunder.

This little lyre, with its feeble string,

Cannot sound that epic measure,

My gift is not worthy of you.

DANCING IN INDIA

A New Era

By KANAIYALAL H. VAKIL

THE programme of the lecture-demonstrations of M. J. Dalcroze, organised last March, London, reached me at the time when we were busy discussing the practical problems associated with the creative thoughts and efforts, like those for the rejuvenescence of dancing in India, inspired

where, some years ago, I saw, with the very kind assistance of M. Dalcroze, dancing, reclaimed in Eurhythmics, as an educative power of appeal and vigour grown rare indeed in modern times. Far away in Paris and Brussels, London and Manchester, "ardent aspirations, unsettlement of mind, discontent with existing conditions and a conflict between different ideas of social organisation" seemed, to Professor M. Sadler, "to show themselves in eager search for educational reform." He saw in the "training of the sense of form and rhythm, the capacity of analysis for musical structure and the power for expressing rhythm through harmonious movement" educational value that was "conclusively proved." In an attic, high above the slime and noisy crowd in Deansgate, Manchester, a group of reformers, characteristically called, I remember, "The Unnamed Society" were, to cite just one example, endeavouring to express in the "Unity of Elements" the unity of arts, painting, sculpture, song and dance. The yearnings of the age distinctly influenced the intellectual currents that travelled to and fro from the Atlantic to the Mediterranean. M. Dalcroze, in Geneva only indicated what Europe and America were searching and, perhaps, beginning to find.

His work, as I saw it, sealed my faith in the indisputable and intrinsic worth of what India had already, ages ago, found and achieved and was now beginning to lose. The way seemed forsaken, The "intellectuals," in India, seemed scarcely stirred for the quest. The visits of Pavlova, Ruth St Denis, Diana Watts, some of the most gifted exponents of dancing, attracted by the immemorial artistic prestige of India, evoked from them, apparently, no response. What was apparent was, however, not real. Mrs. Leila Sokhey and the group of young men and women who a few weeks back, staged their "Song and Dance Recital" at the Excelsior Theatre in Bombay, rescued one from incipient pessimism. They were not merely indignant or



Menaka in Yauvana Nritya

by the manifold, rich and living artistic heritage of the nation. The programme brought back to my mind the picture of the hall in the Institute Dalcroze, Geneva,

vehement about the general apathy or rather the contempt towards "Nritya" once elevated as a "fifth Veda", an art found and meant to serve the Sudra as well as the Brahmin, the peasant girl as well as the princess. They found the ancient art degraded as "Nautch", as the soulless manipulations of the "Devadasis". They started on the quest. And this brief reference to their courageous, pioneering venture is meant only to seek and offer assistance and assurance for the enlightened comrades on the same quest. For Mrs. Leila Sokhey, known to the world of art as "Menaka", is, she said, eager to enlist for the venture "the assistance and sympathy of the alert intellectuals in the country working for a closer understanding of and response to the cultural demands of the times."

Mrs. Leila Sokhey is an Indian lady, young, energetic and possessed of distinct intellectual and artistic attainments. She has travelled widely in India, Egypt and Europe. Everywhere she has endeavoured to secure information about dancing, which she aspires to develop as, once again, a living art in India. She seeks and interprets an intellectual aim and refinement in Indian dancing which is very frequently degraded as an aimless exhibition of muscular contortions and random sways. She aspires to restore to Indian dancing, as a noble ancient art, intellectual content and artistic interpretation.

Of the three sources, the Hindu concepts embodied in ancient literature, for example in Bharat Natyasastra, Dasarupa of Dhananjaya or Abhinaya Darpana of Nandikeswara, secondly, the ancient paintings and sculptures and finally, the current practices manifest in the "nautch" and the conventions of the "Devadasis" or in the folk-festivals, of guidance necessary for the resuscitation of dancing now lost as an art, she is inclined to regard the paintings and sculptures as more authentic and direct and, perhaps, more fruitful evidence and data for its artistic advancement. She believes that the ancient paintings and the sculptures ought to supplement and guide the interpretation of the concepts in the ancient literature and curb the decadence observable in the current practices.

Her selection of "Ajanta Darshan" was guided by that belief. The work of artists who, over a thousand years ago, sought to interpret their religious longings on the walls and columns, ceilings and shrines of the ancient

cave-cathedrals and monasteries of Ajanta is, she is convinced, not merely a record of the dead past. It lives in the figure and features, costumes and gesture of the Indian Woman, alike the source of their inspiration and the triumph of their immortal art. The well-known picture, in Cave II, of the girl leaning against the pillar, the "Queen's Toilette" in Cave XVII, and the punishment of the recalcitrant dancing girl in Cave II were interpreted by a regulated sequence of rhythmic movements, gestures and "mudras" adapted from the paintings and the sculptures at Ajanta. The dance opened with the picture of the girl in Cave II. It concluded with the punishment of the dancing girl shown in the same Cave. "Nritya", so interpreted and so remote from the degenerate craft of the "Nautch" and from the conventions, now routinised as rituals, of the Devadasis, exercised instantly its spell. The whole-hearted response from the audience, mostly representative of the eminent intelligentsia in the city, scattered the natural fears of the young men and women who had, for the first time, courageously endeavoured to reclaim the art now degraded and scorned as a vicious craft. The moment the curtain rose, the magic line, the unperturbed gait, the instinctive rhythm, the colour and costume, the inalienable proud possession of the Indian Woman which constitute the unparalleled artistic magnificence now spelt in glory as Ajanta, were visualised as, perhaps, they have been seldom visualised before on the public stage.

"Naga-Kanya Nritya", adapted from Bain's "Essence of the Dusk", was a theme generally, and rightly, appreciated as the most dramatic of three dances performed on the occasion. "Menaka", as the "Naga-Kanya" Natabrukuti, worked effectively the distraction and ruin of her rival "Yaswati" and Price Aj by her serpentine, sinuous, clinging, malicious movements and gestures. She was ably supported both in the "Ajanta Darshan" and "Naga-Kanya Nritya" by "Nilkantha" and her two colleagues "Padma" and "Kokila".

The third theme was "Yauvana Nritya". It translated, by restless vivacity of movement and gestures, the "ecstasy of newly-stirred impulses and dreams of Youth", the ecstasy inherent in folk-festivals, notably, of "Vasant". The dance concluded with the slow movements of the solemnity, the sudden reaction to gaiety characteristic, again, of "Yauvana," of a prayer addressed to Nata-

Raja, Lord of the Dancers, for a happy communion of hearts.

"Menaka" and her colleagues, young enlightened men and women, have started on the lofty and courageous quest. If they expect, as they do, that they will be soon joined by other pilgrims on the same quest, their claims and aspirations as well as their

the age. Europe and America are searching the cultural values of the "training of the sense of form and rhythm, the capacity of analysis for musical structure and the power for expressing rhythm through harmonious movement." They are beginning to find them. India had, already, ages ago, found them. And some of the most gifted and



Naga-kanya Nritya

From Left to Right—Padma, Nilkantha, Menaka

deeds should win the recognition and assistance of every sane intelligence eager to rescue the noble art from the evil name and days that have degraded it.

The programme of the lecture-demonstration of M. Dalcroze, received at the time when we were discussing these dances, was not, I am inclined to think, a mere accident. It was a coincidence of unquestionable significance to those willing to understand and interpret the yearnings and aspirations of

eminent exponents of creative universal culture have been looking forward to the day when the advanced intellectuals, young men and women of India, could help them by means of the creative thought and efforts inspired by the artistic and cultural achievements which they receive from the nation as their unchallengeable and priceless legacy. Will India now lose what she has preserved through centuries of strife, misery, bloodshed and conquest? India has, from times

immemorial, stimulated the intelligence and imagination of the world and won their reverence. Will it now lose its ancient leadership? The modern young man or woman has learnt to discount distance. The growth of understanding and comradeship,

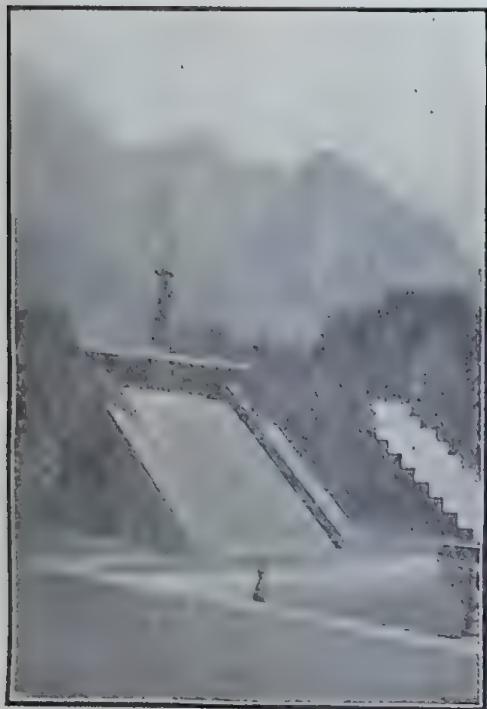
of standards and taste in daily life, not less artistic than intellectual, is essential for those who aspire to build anew the world for to-morrow. Shall we, as a nation, lag behind and refuse the privilege of ushering in the new era?

THE GARDENS OF THE INDIAN MUGHAL EMPERORS IN KASHMIR

ARTHUR R. SLATER, F. R. G. S.

THOSE who have visited the beautiful gardens in Kashmir, made by the Moghul Emperors, can never fail to be impressed with the wonderful way in which they have carried out their aim, even though modern changes have somewhat interfered with the design. We look to gardens to provide us with delightful harmonies of colour, and with

choice scents, but in India, where the garden is the refuge from the great heat without, it is to be expected that the leading motive should be a place where restfulness can be obtained, where the atmosphere is cool and pleasant. Shrub and water must therefore play the most important part in the gardens



The Terraces in the Nishat Bagh, Srinagar



Another view of the Shalimar gardens that are made for the joy and comfort of the people. "The long lines of the great water-ways and paths, hedged in by trees, produce a wonderful sense of stately dignity and peace, while the

tranquil breadth of water repeats the flowers, trees, and buildings with a double magic charm, till the whole garden seems full of that mysterious beauty, that comes of the sense of calm continuance. "That one day should be like another, one life the echo of another life", which is the result of quietude, part of that rhythm of harmonious change, through birth to death and death to birth again that special Eastern consciousness of universal life. Keeping in mind this conception that underlies the design of the Indian garden, we can easily understand how well suited were those gardens designed by the Mughals who had left their home in Persia and who desired to create, as far as possible, conditions similar in the land they had conquered and made their home. The later Mughal emperors carried out in Kashmir the same ideas with certain modifications, but with the same spirit.

One cannot easily forget the first impressions received on visiting any of the famous gardens in Kashmir, the Nishat Bagh and the Shalimar Bagh near the Dal Lake, and Aitchibal, and Verinag, some distance from the capital city. See these in their full glory when the channels are filled with water, and the beds are displaying their gorgeous flowers, when the play of the sun



General view of the Flower Terraces in the Nishat Bagh

on the falling waters can be studied, when the lights change on the picturesque mountains that back these gardens, and you will conceive a high respect for those men who planned and executed these gardens in the seventeenth century. True, some of their glory has departed, but the ruling Prince still maintains them in good order.

Visit, first of all, the Nishat Bagh, easily reached by road or water. The approach from the Dal Lake is the most interesting and picturesque. No wonder the maker of the garden called it "The Garden of Gladness", for, seen on a bright day, with the flowers in full bloom, the water flowing over the chutes and along the channels, it does rejoice the heart of man. We are not surprised, even though we appreciate fully the beauties of the Shalimar Gardens, where Shah Jahan lived during his tour in Kashmir, that he cast an envious eye on the Nishat Bagh, which was the property of Asaf Khan his Prime Minister and his father-in-law. In those days the mere expression of a desire by the Emperor meant that the object became his own. On more than one occasion he had pointedly expressed his great appreciation of the garden,



Arriving by boat at the Nishat Bagh

but Asaf had no desire to surrender his pleasure. Angry at the frustration of his wishes Shah Jahan ordered the water supply to be cut off from the Nishat Bagh. The disappointed Asaf used to sit in deep melancholy by the side of the now empty water-course, but one day, he awoke from his sleep to find that once more the fountains were playing merrily, that the water-chutes were again filled with foaming water. What had happened? A faithful servant, overcome by the sorrow that had fallen on his master, had, in spite of the Emperor's order, opened the sluices. Asaf quickly ordered their closure, and the Emperor, hearing of the act of the loyal servant of Asaf, relented, and once more restored to his Minister the water rights he had, in his anger and disappointment, taken away.

The Nishat Bagh is entered through a small doorway and at the entrance to the garden proper, which is nearly six hundred yards long, is a small pavilion. The main garden is built in a series of terraces, each slightly higher than the other. Between the several terraces there are water chutes, made of brick or stone, and in such a way that the water, as it passes over, causes very



On the Dal Sake near the Shalimar Gardens

fascinating ripples. At the head of each waterfall is placed a marble seat, so that it is possible to obtain, from this point, a view of the whole line of channel and fountains. Originally there were many more trees, cypress and fruit of various kinds, but many of these have disappeared. The flowers, however, are to be seen in great profusion during the greater part of the year. On the occasion of the great flower festivals large numbers flock to these gardens, the lake being crowded with gaily decorated boats, while the people themselves wear their brightest coloured dresses. The narcissus and tulip fields are indeed a picture, and

worth going many miles to see. On the third terrace of the Bagh there is a baradari, a small structure which contains a reservoir about fourteen feet square and three feet deep. There are five fountains here, and on a hot day nothing more pleasant than a rest here can be imagined. From this point you get long views of the great lake, while in the distance are the snow-capped mountains known as the Pir Panjal. The modern gardener pays more attention to the care of the lawns than his predecessors did, with the result that the gardens have not the appearance of rich



The Emperor's Garden Seat, Shalimar Gardens

flowering colours, nor so many shrubs and trees.

The Shalimar Bagh has been referred to as the garden made by Shah Jahan, and in which he loved to spend his days while living in this part of his kingdom. There was probably a garden here before Shah Jahan came, but it was he who laid out the present garden. The approach is far from pleasing, for it is by a long narrow canal which is very filthy and shallow. But once inside the garden, you realise the skill with which the work has been planned. In laying out these gardens certain principles are kept in mind. The principal pavilion is usually placed in the centre of the garden, and from this point the channels go at right angles. This central pavilion



From the Doorway of the Palace
Shalimar Gardens

formed "a cool, airy retreat from the rays of the midday sun, where the inmates of the garden might be lulled to sleep by the roar of the cascades, while the misty spray of the fountains, drifting in through the arches of the building, tempered the heat of the burning noontide." In the Shalimar Bagh we find three parts: the outer or public garden which contains the Dewan-in-Am with the small black throne on which the Emperor used to sit when he held his public

audiences with the people; the second part, slightly broader, with the Diwan-i-Khas in the centre (now destroyed); and third, the private garden where the ladies lived. Here in the centre is a beautiful pavilion "surrounded on every side by a series of cascades. At night when the lamps are lighted in the little arched recesses behind the shining waterfalls it is even more fairy-like than by day." As one rambles through these gardens, especially on those festival days when the fountains and channels are filled with water, it is not difficult to picture those scenes Mughal writings describe.

The Verinag Bagh can only be reached by careful planning, but to those who can spare the time, there will be an adequate return. The Aitchibal Gardens, however, are easily reached by road, and here you will find what Mrs. Villiers-Stuart considers the site "where the most perfect modern garden, on a medium scale, could be devised." The water comes down from a spring in the side of the cliff, and passes through the garden, leaving it beneath an interesting pavilion in front of which is a tank, surrounded by flower gardens. The old man in charge of the gardens is an interesting character, and for a consideration he will turn on the water so that you can have the joy of seeing the water flow over the fall, and spirt into the air through the fountains. There are many stories told of these gardens and they centre round the history of Jehangir and his wife Nur Jahan. Beautiful though the gardens are today, they cannot compare with the glory of the Mughal period. Many of the old trees have gone, and the flower beds are not so bright and attractive as then. Gone, too, are the old baradaris or pavilions, and their place has been taken by low buildings on the Kashmir plan, buildings that do not help to lend picturesqueness to the whole. But the waterfalls, fountains, tanks, channels remain, and these are very attractive. There are many poplar trees to be seen round the outer walls, while fruit trees are there in abundance, providing visitors with a very welcome lunch through the kindness of the caretaker. The gardens or Baghs of Kashmir cannot fail to be an unending delight to those who find joy in luxuriant Nature brought to serve the deepest needs of mankind.

THE NEW WOMAN'S MOVEMENT IN INDIA

BY MRS. ANINDITA CHAKRABARTI

SIGNS are evident in the West of a growing spirit of eagerness to learn and appreciate the ideals that form the true life of the East, interchange of men of culture and scholarship between the two hemispheres being responsible for the rise of this new consciousness. As yet however, the woman of India has hardly found her voice in the world outside. Adequate recognition is lacking about her in the modern movements tending towards the cultural co-operation of the East and the West, and all that the western people may know about her has been mainly from the men who go out from India ; and knowledge obtained about her in this way, we need not add, cannot represent truth in its fullness. It is only the patriotic Indian, deeply appreciative of the cultures of the West and the East, who can represent the latter in Europe ; so also, it is only an Indian woman thus accomplished who can carry the message of our women to the West. The dearth of Indian women of this type has been the cause of the ignorance still remaining in Europe about us, just as the true intellectual contributions of India remained so long unrecognised by the West for want of the right kind of men in India to carry them to their brothers in Europe.

Recently, however, waves of the New Age have reached the enclosed courtyard of the Indian home, and though gifted in many ways, the woman of India has been roused from her comparatively slumbering consciousness, to the message of the Age to which she belongs. Not that many of our women did not receive western education so long, but they had received it through the opinionated agency of their Westernised father and husband, and had to use it mainly as a decorative accomplishment, so that this kind of education did not succeed in revealing their personality through development of their own inherent powers. Thus were found in our land at the beginning of this Era, a mere handful of westernised English-educated women and a vast number of women steeped in the culture of medieval India, living side by side in terms of complete detachment and

misunderstanding. Indications of a great change, however, are now apparent, and this change is coming from the vast unknown depths of the women themselves. Our men, at the first stimulus and attraction of Western education, fell completely under its spell, and then began the gradual process of assimilation, which continues, when they united in the work of synthetising their knowledge on the basis of their indigenous culture; but in all this upheaval and progress the fate of the women remained essentially very much as it was before. Our women keenly felt the anomaly in this state of affairs, they began to observe and understand much, and with the gradual infiltration and absorption of western education into their lives, they have now begun to think and work towards a betterment of their position and the breaking up of a system which keeps them enmeshed in their present limitations.

Their co-operation in the National Renaissance being indispensable, the response of our women to the call of men in the work of nation-building has automatically reacted against the hampering social bondages of our women, and brought them on the road to fresh developments in freedom, so that they already begin to stand on a solidifying basis of self-knowledge. The orthodox and conservative sections of our community, however, as also men drunk with fervid nationalism, take this movement in our women as a sign of mere imitation of the West, and view it with displeasure, forgetting that in the East as well as in the West, all men and women of the present generation have been born in the modern Age, and thus must draw their life-force from a common source of changed conditions, which explains a certain similarity and uniformity in their progressive development. Like the truly cultured men of our land who after receiving all that is best of the European Civilization have learnt to appreciate their distinctive national heritage, our educated woman, too, remaining purely Indian, is getting ready to assimilate first the cultural gifts which the West has to offer to her. Here,

however, the Indian woman suffers under a peculiar disadvantage. For though the condition of our women in the Vedic Age was far superior to what it is now, it is only recently that man's ideas regarding women are approaching the path of rationality. So, apart from the fact that it is not possible to bring back an age that is gone, however deep the attachment of our women may be to the long-established rites and customs of our country, they can no longer accept them undiluted and without a thorough process of reformation in the light of modern culture. And it is this that on a superficial understanding, makes our men think of a growing cleavage in our women from the true ideals of India, which they are so eager to revive, so that they suspect us to be merely imitating the West. But this spirit of freedom in our women cannot quite be said to be inspired by the West, for such a spirit did not exist in Europe either, up to this time. It is, however, the urge of the New Age, the light of a new awakening, so inspires and illuminates the modern woman of India that she has to acknowledge and accept it, and this of course does not mean that she wants to reject anything of what truly belongs to her race, or that she severs, in the least, her connection with the ideals that have inspired India in a perpetual cultural inflorescence.

Many of the West, too, do not view favourably this movement amongst our women; they seem to think that this will only make our women lose their distinctiveness and the beauty of our Indian individuality. But, of course, the mere preservation of a distinctiveness, by itself, can possess no intrinsic value; its truth depends on its superiority, genuineness and the sanction of reason. We must, therefore, not only strive to appreciate the distinctiveness of a culture, but try to understand how far this culture is able to assimilate and synthesize the abiding treasures of the world, in the realms of religion, literature, and social economy. The Indian woman cannot reasonably be expected to remain an unchanged living pyramid to satisfy the curiosity of visitors from abroad; being a living person, she must move on with the spirit of the times, along the path to progressive self-realisation. And it is by preserving her own personality, and by not allowing herself to be merely rolled along the drift of passing affairs that she

can thus develop her distinctiveness on the basis of self-knowledge.

The endeavour of our women to incorporate into our social system the cultural gifts of Europe, and our new unfettered movements of freedom will spontaneously bring out a bloom of colour which is sure to impart a touch of distinctiveness to the world-wide women's renaissance, and materially help its growth and unfoldment. It is the duty, therefore, of all people to welcome with reverence and affection this new awakening of womanhood in India, and understand that the apparent signs of westernization or lack of originality about our movement are not fundamental. For centuries on end the Indian woman has kept behind the purdah of specialized Indian womanhood, but what has she gained herself or given to the world thereby? Just as her awakening has roused in her the desire to learn from the West, so the development of her individuality will enable her to deeply appreciate and make living to the world outside, the true cultural gifts of her motherland.

The time has not come for a possible appraisal of the results of this new movement, our women have not yet become fully fitted to offer the matured gifts of their culture to whole human civilization. We are still breaking the shackles of the dead customs that bind us, and eagerly learning the lessons that the modern West has to teach us.

There are those in our country who look upon the women as their pride, yet would keep them immovably chained to the past. They do not understand that the present national degradation of our country is due, in the greatest possible measure, to the state of our womenfolk. So in the new woman's movement in India there is the inner urge to lead our country to its development towards light and freedom through the emancipation of our women from the tyranny of unmeaning social conventions.

And this also we must admit, that though greatly handicapped, Indian women are freer far, in a number of ways, than their western sisters. In Europe, suffering under militant materialism, the emphasis laid upon woman as a charmer, and her social obligation to devote herself to the gaiety and diversion of her menfolk has kept her subjugated to many serious wrongs and insult; in our cultural traditions woman is never looked upon in

that way. We have ever been enjoined to look upon her as the incarnation of divine motherhood, and as the symbol of Blessedness. There has been abuse of this ideal in the past, and then there are those of our men who advocate certain aspects of Western freedom among our women, without the slightest understanding of the true principles of freedom, and cause great damage nowadays to our social improvement. Even then, the Indian woman, when she gets her *Swaraj*, is liable to be better situated in this respect than her western sisters, and shall be spared much of the fruitless expenditure of energy entailed in the West in unmeaning luxuries of dress, and futile social amusements. We do not uphold the present prevalence of drab monotony and joyless isolation in the multi-

tude of our Indian women, which is neither desirable nor health-giving, and so emphasize the need of their joining social functions and festivities more than they have ever done before. Simplification of her life through freedom of initiative, wholesome activities at home and outside, will only leave the Indian woman with a fresher mind for the cultivation of the higher truths of the soul where she has to face her Creator alone. This presupposes a widening of man's horizon with regard to womankind, a gradual weeding out of the unmeaning customs and conventions which hamper the development of her personality; and it is in this way alone that the true Indian ideal of womanhood can gain its fullest expression.

IN THE JHARKAND * FORESTS

(A Tale of Aryan Times)

By MRS. SNEHALATA SEN

BY the side of a roughly made stone castle built on a rocky hill rising from the valley, stood a band of men, black-skinned, short of stature, handsome withal, armed with crude iron and stone weapons, bows, arrows and axes. Proudly they stood in battle array, vigilant, brave and determined. A few ornaments of shell and colored seeds, and a loin cloth of rough woven cotton adorned their well-knit figures. Thus stood the black warriors awaiting a foe.

But what enemy could penetrate the dense forests and hills of Jharkhand, where in some parts the sun's rays even could not pierce? Leaving the banks of the Ganges, fleeing from the invaders, they had wandered into these jungle-covered hills and rugged ravines. Here clear streams flowed over rock and sand, and waterfalls leaped down. Wild and beautiful flowers bloomed, and green groves of the Sal and Palash gave them shade.

They had thought to live free and un-

molested here. Indeed these wild simple freedom-loving black Kols seemed to be a part of the black rocks and dark caves.

Alas! the foe marching along the banks of the rivers and guided by them, had at last reached this spot. The Kol chief Banasur was then away in Shikarbhum * with his followers, and the remaining few stood prepared to defend themselves.

Soon the enemy appeared, emerging round a bend of the river. The black-skinned warriors gazed fascinated at the wondrous sight. On horse back and on foot, with shining shields and swords, bows, arrows and clubs, slowly advanced men who looked like gods. The Aryan army burst upon their view. In silence they gazed on each other, then suddenly an arrow was shot from the Kols, and the battle began. The river swollen with rains, rushed along between them, while the two bands of men fought valiantly for a time. The hillock was soon dotted with black bodies, while Aryan blood reddened the

* Jharkhand—The ancient name for the forest country of Chotanagpore.

* Shikarbhum—The ancient name of Hazaribagh.

river banks. Shouts and groans mingled in the air.

Then, as if springing from the bowels of the hill, a beautiful maiden suddenly appeared on its topmost point. Tall and fair, with raven locks flowing behind, adorned with shells and red flowers, she stood silent a while. A thick coarse cotton cloth draped her shapely limbs. She turned and spoke to the Kols and in an instant they stood motionless and silent with lowered arms. She looked at the Aryan chief, and lifted her hand, but before that they had ceased fighting amazed at sight of her. Then she descended the hills slowly, and standing on the river bank opposite, addressed the Aryan chief in the Aryan language,

"I am of thy race, O chief; What seekest thou here in the heart of these lonely forests? Why dost thou slay the men who people this land?"

In a stern but calm voice the chief replied, "Who art thou, Maiden, to question me thus? Why dost thou meddle in the affairs of men?"

"I was the daughter of an Aryan King but now I am the adopted daughter of Banasur the chief of Jharkhand, and am queen over these black men. Simple and harmless are they, hurting none. Go back to thy own land, Oh proud chief. Molest not these men, to whom the great God has given the shelter of these mountains and forests."

"Daughter, step aside," came a voice of thunder, as a tall black warrior, kingly and noble, armed and arrayed, stepped forward from the dense forest on one side of the hillock. He was followed by a band of warriors. Turning to the Aryan chief he demanded in the Arran language, "What seekest thou?" "I seek a treasure," came the reply. "A treasure? Seek, and welcome to our forests. We bear thee no ill-will, we do thee no harm. Be peaceful and seek."

The Aryan stood amazed and ashamed, he glanced at the dead bodies on both sides, then saluted the forest chief in silence.

Again Banasur asked, "What treasure dost thou seek, O chief?"

"I know not what it is, but the holy Rishi said,

'Follow the course of yon river and thou shalt find a treasure which will bring peace to thy heart, give thee a new kingdom.'

I have obeyed the holy one, but no treasure have I found."

"Rest thee and on the morrow shalt thou seek for it." So saying Banasur, the Kol chief and the maiden, followed by their men, entered the stone stronghold on the hill top.

All was silent and still. The weary soldiers slept, but there was no sleep for the old Aryan chief. The maiden? What memory awoke and stirred his heart?

The fair morn turned the hills to gold, and the river sparkled into light. The castle stood out like a sentinel and the small Aryan camp below stirred into life. The chiefs of the two races met and discoursed for a while. For days the Aryan band of men roamed and sought in vain among the forest and hills for the prophesied treasure. At last one day the Aryan chief said to Banasur, "No treasure have I found yet, but the Rishi hath said I shall find a new kingdom. This land shall I wrest from thee. So prepare to fight, O chief of the Kols! Might is right and he who wins shall take."

Proudly Banasur replied, "So be it. We shall fight to the death. Driven by your race we came here and thought to live in peace. Thy greed is great, O possessor of many lands. We fear not to fight, nor do we bend to the yoke of the intruder."

The maiden, who always wandered by the side of her foster father, came forward and said in gentle tones, "Why dost thou, O my countryman, molest and desire to drive out these men? Canst thou not live in peace here? The Jharkand forests stretch far and wide. Seek an abode elsewhere."

"No maiden", he replied, "there can be no peace between the Arya and Anarya. We shall subdue these black men, win their lands, teach them our arts, our learning and our religion."

In a voice sweet but stern she replied: "Listen, Oh Arya chief, who seekest to conquer these black men and wrest their freedom. Know that oppression never held a kingdom nor claimed the hearts of a people. Thou mayest wrest their land but can not keep them. Love, sympathy and friendship, these alone can hold them. Know ye that the ancient race of this great land cannot die, for the great God himself peopled it with these black men. Teach them what thou wilt in peace and love." The old chief was silent a while, then said, "Who art thou, maiden, who comes

to me like a dream of some other birth ?
Whose speech is noble and wise ? Where is
thy land and who thy father ?" In sad tones
she replied : "My father was a great King
in the country south of the Jamuna and
north of the Vindhya hills. I was stolen by
black men, enemies of my father, when a
child. My old nurse followed me and thus
from her I learnt the language of our race.
I was brought hither to the forest chief
Banasur".

In low trembling accents the old chief
asked, "Thy father's name, maiden ?" "Dar-
paraj, the chief of Champagarh." "The treasure
is found. The Rishi spoke truly, for I am
Darparaj and thou my lost and stolen
treasure." So exclaiming the Aryan King
clasped his daughter to his heart and laid
his hand on her head in blessing.

For a while there was deep silence. Then
Banasur said : "Darparaj, thy daughter is our
queen and as a child to me. Let her abide
with us." The old king answered slowly :
"We shall abide here together, Banasur, in

this beautiful land of hill and dale and learn
much from each other."

Thus in the heart of the Jharkand
forests, by the banks of the merry hill
stream, lived the chiefs of the races in peace
and friendship. Villages sprang up in the
valleys. The forest-clad hills and woods
gave them game to hunt and roots and fruits
for food. Cultivated lands lay below, full of
rich gold grain.

We know no more of this olden tale.
Sometimes a black Kol herdsman with tall
kingly limbs and aristocratic features or a
Kol maiden with typical Aryan features
arouses our wonder and interest. While
gazing at the beautiful scenery of Jharkand
at the "bold brow of a hill" or a "soft vale,"
at the meadow below and the groves beside
the hill streams, a vision of turret and tower,
temple and palace, of Banasur and his black
men, of Darparaj and his fair daughter, of
the Aryans and Kols living in friendship
together, arises before us from the mists of
the past.

BALLAD FOR GLOOM

For God, our God, is a gallant foe
That playeth behind the veil,

I have loved my God as a child at heart
That seeketh deep bosoms for rest,
I have loved my God as maid to man
But lo this thing is best :

To love your God as a gallant foe that plays
behind the veil,
To meet your God as the night winds meet
beyond Arcturus' pale.

I have played with God for a woman
I have staked with my God for truth,
I have lost to my God for a man, clear eyed
His dice be not of ruth,

For I am made as a naked blade
But here ye this thing in sooth :

Who loseth to God as man to man
Shall win at the turn of the game ;
I have drawn my blade where the lightnings meet
But the ending is the same ;
Who loseth to God as the sword blades lose
Shall win at the end of the game.

For God, our God, is a gallant foe
That playeth behind the veil,
Whom God deigns not to overthrow
Hath need of triple mail.

—
EZRA POUND

PSYCHO-ANALYST

I leave the world of happy, growing things,
Of morning mist, of wind, of sunset shy
To tread alone the Land of Haunted Minds
Where no song is, no language but a sigh—

The caverns of the mind in whose dark depths
Are shapes fantastic, terrible and grim,
A labyrinth where no sound breaks the spell
Of eerie beauty, shadowy and dim,

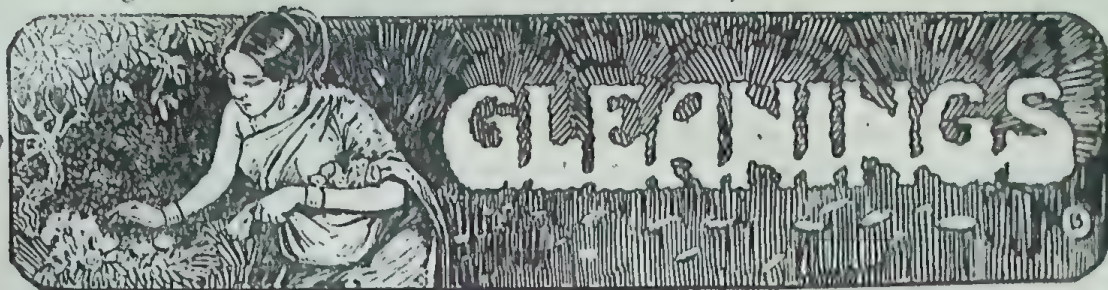
I light the way with feeble candle-beam,
But Science sputters in the wind of doubt.
The shadows leap to meet the flickering light.
The dust of dreams is scattered thick about.

Dead loves and old desires are buried here,
Their ghosts live on to torture and condemn.
O Light from heaven, penetrate this mind.
My ray of Science cannot banish them.

In this sub-world of pain where sleep is cursed
With dreams that are not dreams, but black
night-mare,

I tremble lest my earthiness betray.
No eyes but His should see a soul laid bare.

—
MAE PERRY HUTCHINSON IN THE *Husk*.



Chinese Actresses Compete with Actors As Women

The "actress," so we learn from George Kin Leung, writing in *ASIA* (New York), appeared on the Chinese stage as long ago as 2000 B. C., when she was known as "Wu" and "in the course of violent dances acted as medium for messages to and from the gods." The female entertainer continued down through the Sung Dynasty

founded in 1912, "theaters for all-female companies were established in Peking, Shanghai, Tientsin, and Canton, and the actresses gained a firm position with the public.

Since men like Mei Lan-fang have achieved such fame as actors of female roles, it is natural to compare the achievement of the two sexes in similar impersonations. One of his rivals is Miss Pi Yun-hsia, an exponent of the ch'ing-i type.



China's Greatest male Actor—shown
here in a female Role

(960-1280), but she did not attain the professional status of an actress until the Yuan Period (1280-1368). Her suppression followed thereafter, and her status was not reestablished until the reign of Kuang Hsu (1875-1908). When the Republic was



Pictured in a Warrior Role—a woman
performer Chin Hsuen-fen.

We read: No one criticizes Mei Lan-fang, a Peking friend assured me: 'one merely mentions his good points.' "The two famous Southern actresses are Li Hsueh-fang and Soo Chow Mei. Soo had a guaranteed salary of \$50,000 per annum, not a copper less than that of the President of China; thus it came about that she received the title, 'president of the Chrysanthemum Kingdom.'

—Literary Digest.

Fire And Sound-Proof Tile Have Novel Features

A new type of sound-proofing material for offices and other building interiors has been developed by a Wisconsin company to remove the objections which many forms of sound-deadening materials have had. The new material, called "sanaoustic tile," combines acoustic properties with sanitary and fireproof requirements. The



Finished Ceiling of the Tile; Installing Units and Section to show Structure of the Material.

exposed surface is a metal tile, pierced by a multitude of small holes and backed by one inch of noncombustible sound-absorbing material. The metal face may be painted or decorated in any manner, can be washed with water without spoiling its acoustic properties, and can be repainted time and again without lessening its ability to absorb sound waves.

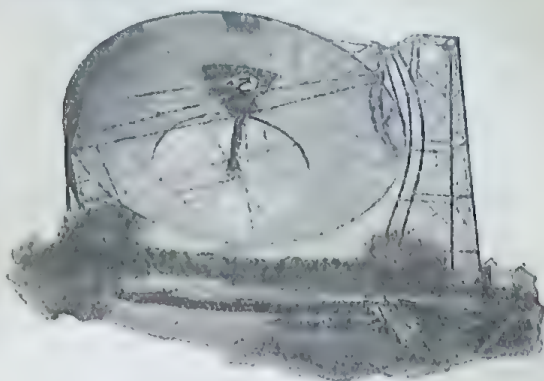
—*Popular Mechanics.*

Harnessing The Sun

Discovery of means whereby the giant luminary could be put to work for mechanical and other utilitarian purposes would elevate civilization to a new and relatively exalted plane.

In Tunisia and other French possessions of northern Africa, there is scarcity of water that is fit to drink, and solar distilling machines are in common use. Sunshine cookers are extensively utilized in Egypt, in the African Karoo, and in the Punjab of India, for baking and other culinary purposes. The first solar cooker was inven-

ted, in 1870, by an Englishman named Adams, a civil official at Bombay.



An Enormous Mirror Reflector Set up at Pasadena to pump Water for Irrigation; Practical Sun Furnaces are being used in Many California Homes to Heat Water for Household use

In southern California, where the sun shines practically every day in the year, many thousands of private dwellings are supplied with hot water for all domestic uses from roof tanks wherein it is raised nearly to boiling temperature by the solar



The Moreau Sun Furnace, One of the many Mirror Devices to collect the Heat of the Sun from a fairly large Area and focus it on one Spot to do useful Work

rays. The Shuman-Boys apparatus has proved so successful that several outfits of the kind are now operated in the Nile valley, and others have been installed for irrigating purposes, by the French government in Tunisia.

—*Popular Mechanics.*

The Terror of the Kaiser Dead

Maximilian Harden, who died in Switzerland, at the age of sixty-six was for many years the

rival of Wilhelm II, which evidently meant that he was the protagonist of German opposition to the monarch's autocratic aspirations and wayward impulses.

He was a thick-and thin pacifist, a pronounced internationalist, a defender of Communism, altho declaring that he himself was not a Communist.



"His Pen was Mightier than Wilhelm's Sword"

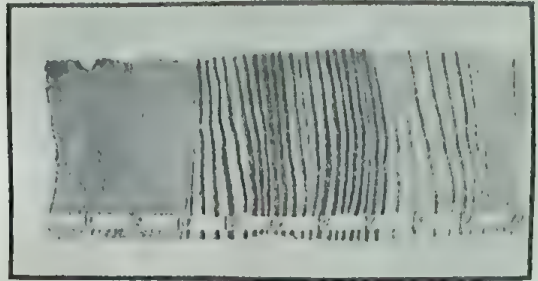
He ridiculed patriotism and national pride, and was a violent enemy of all who talked in such terms. He never affiliated with any political party but his sympathies were with the Socialists altho he had admitted his contempt for their utter incompetence in Germany. It was men of Harden's post-war views who made the revolution and overthrew the monarchy.

—*Literary Digest*.

The Growth-Rings of a Tree

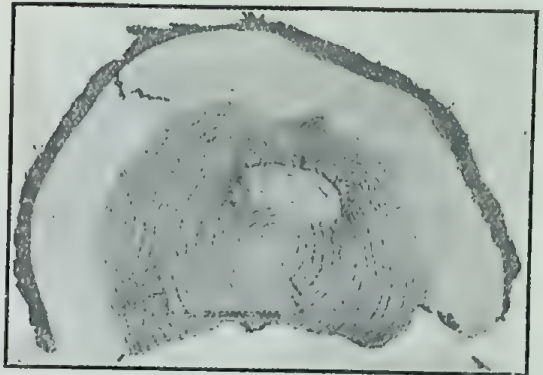
Trees, increase their girth by the addition during each growing period, of a layer or ring of wood, on the outside of the core formed previously. This growth arises from division and consequent multiplication of the thin-walled cells just between the wood and the bark. As

the cells divide, they produce bark on the outside and wood on the side toward the center of the tree. Whenever the factors which influence the



How a Tree Tells the story of its Life—The Section of Wood records how an aged red-wood tree 'staged a comeback.' The crowded lines show a growth of only three inches "in radius in 100 years.

At that point, competitive neighbours being cut down the red-wood's growth was accelerated, 7" being gained in 40 years



Shows how a tree's wounds are healed and hidden by the annual growth-rings

activity of the cells are favourable, a new ring of wood is formed, and this continues until they become again unfavorable.

—*Literary Digest*.

Religious Art in America

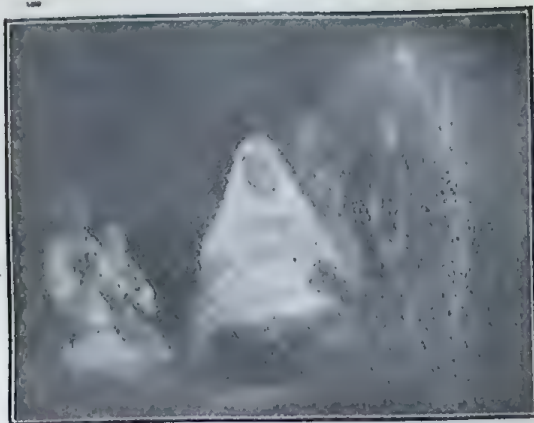
"Instead of melodramas, we now seek spiritual verity. Instead of hysterical tensivity, we ask for

tranquilized emotion. Instead of conventional posturing, we demand spontaneity and personal conviction." In brief, Mr. Vaughan thinks that "our standard for sacred art has become more civilized."

The Madonna in art was originally little more than a symbol. Giotto was the first painter to make her a woman. Since then she has become increasingly human. And it is her human, rather than her saintly, aspect that has most deeply moved American artists.

In Mora's representation of her she represents the highest type of American motherhood. Yet she has not forgotten to make her universal.

—*Literary Digest*.



"The Greatest Birthday"—Mr. F. Loius Mora's Picture of the Madonna

PROTECTION OF OIL INDUSTRIES OF INDIA

By J. M. GANGULI, M.Sc., LL.B.

THE reference of the question of protection to oil industries in India to the Tariff Board for investigation by the Government of India, with instructions to postpone all other work so as to be able to take up this question immediately has given rise to much comment. Though not much surprise is felt at it. With the influence, which like other British Commercial interests, the oil companies, which are almost wholly British, exert with the Government, the mystery of the Government of India's decision, even though after the dissatisfaction given by the Commerce Member to the representatives of the oil concerns in India who interviewed him on the subject, is easy to understand after the evident failure of Sir Henri Deterding, the chief of the Royal Dutch Shell, to come to terms with the Standard Oil Company.

To understand the situation it is to be borne in mind that the world oil market is to-day practically in the hands of three powerful groups which are closely associated with their respective Governments. These are the Standard Oil Company of America, the British Royal Dutch Shell Company and

the Anglo-Persian oil Company; and although they actually own about half of this total world output they as a matter of fact directly or indirectly influence the world market to a much greater extent through banking corporations and otherwise. The complaint which the other groups have against the Standard Company is that the latter has contracted to purchase large quantities of oil from Soviet Russia, which are being dumped on the market, causing a forced decline in the price-curve. This Russian oil has been called 'stolen oil, on account of the fact that the oil industry has been nationalised by the Soviet Government; and one of the peace terms proposed by Sir Henri Deterding to the Standard Company is that the latter should keep apart a sufficient portion of its sale proceeds from the Russian oil to recompense the ex-proprietors who have been dispossessed by the process of nationalisation in Russia. This grandmotherly solicitude of Sir Henri for the ex-proprietors may be amusing, but to go out of one's way to propose and dictate such terms to an absolutely independent concern, whose chief

Fault has been that it has contracted by open negotiation to purchase oil from Russia,—which oil is not only purchased and used in large quantities by most of the Governments in Europe but is also sold and consumed to a considerable extent in England itself, in spite of the breaking off of diplomatic relations between England and Russia and in spite of the most vigorous propaganda in England against Russia,—and that it is selling the same in open markets, is simply preposterous. Indeed, while England imported 381,000 tons of Soviet oil in the year 1926-27, the French Navy Board purchased $\frac{3}{5}$ of its requirements from Russia, the Italian Navy made 90 per cent of its purchase from that accursed land and Spain has made a long contract to purchase 60 per cent of her needs from the Nefte Syndicate, the Soviet organisation for the control of oil in Russia. But it is only the poor Standard Company which has come in for the wrath of the mammoth British groups for pretty obvious reasons. For, behind Sir Henri's efforts to show that it was really the injustice done to ex-owners of the Russian industry through nationalisation which stung his conscience, the underlying truth is that this ear-marking of a portion of its profits from Russian oil was expected to handicap the Standard Company in price-cutting which might demoralise the market.

It seems, however, that Sir Henri's negotiations from such high moral principles have failed, and it is no wonder, therefore, that the Government has been forced to contemplate the imposition of an import duty in India which would put the Standard Company at a disadvantage, under the very convenient pretext of giving protection to the oil industries in India. The change in the views of the Government on this question has indeed been too abrupt to disguise the above fact. It was not long ago when the representatives of the oil concerns in India interviewed the Commerce Member of the Government of India on the question of protection, but they returned from the interview none too cheerful. At the annual general meeting of the Indo-Burma Petroleum Company held on the 13th April last in Rangoon Mr. Howison, the Chairman, said that though some representatives of oil concerns had personally seen the Commerce Member nobody had any idea of what the Government would do before the sudden announcement of the reference of the question to the Tariff

Board for investigation. Not only has the question been submitted to the Tariff Board but the pressure which has evidently been brought to bear upon the Government is obvious from the fact that the Tariff Board has been unusually hurried to go through this work immediately by putting off all other work for the present; and against this strong direction of the Government the president of the Board even is said to have protested. The rates war which is said to have precipitated the issue was initiated in India as early as the 23rd September last, but the danger to the indigenous oil industries in India as a result thereof does not seem to have struck the Government so long. But as soon as Sir Henri failed in his efforts at a compromise in New York, the Government woke up to realize the plight of the Indian oil industries. Not that from the very beginning of the contract between the Standard Company and the Nefte Syndicate pressure was not put on the Imperial Government to safeguard the interests of the British concerns in India, but the possibility of estranging relations with the United States by hurting the interests of the Standard Company was causing hesitation in British diplomatic circles. When, however, the British Royal Dutch Shell finally failed in bringing round the Rockefeller group, the interests of powerful commercial concerns prevailed over the wisdom of the statesmen.

Leaving aside, however, the circumstances which led the Government to its present action, the question of protecting the oil industries in India by the composition of an import duty involves important considerations which relate as much to questions of policy and principle as to the interests of the consumers.

The so-called indigenous oil industries in India are at present practically entirely in the hands of the British, even though some of the companies are registered in India in rupee capital. How far such companies are eligible for assistance and protection from the Government is a question of vital importance to India, which has been considered and commented on on several occasions, as also by the Fiscal Commission and by the External Capital Committee of 1925.

In his note of dissent appended to the report of the External Capital Committee Pandit Modau Mohan Malaviya has very

correctly and with his characteristic force summed up the Indian point of view :

"We do not ask for the introduction of protective duties in order to benefit foreigners."

The strong minority report attached to that of the Fiscal Commission also contains the sentence.

"No foreign country should be allowed the profits due to the policy of protection in India and at the cost of the Indian consumers."

The views of the Government of India, at least on some aspects of the question, have also been expressed from time to time by its responsible officers. Speaking before the Legislative Assembly on 2nd March 1922 Mr. (now, Sir) A. C. Chatterjee said,

"The settled policy of the Government of India, as I think we have mentioned more than once in this Assembly, is that *no concession* should be given to any firms in regard to industries in India, unless such firms have a rupee capital, unless such firms have a proportion, at any rate, of Indian directors, and unless such firms allow facilities for Indian apprentices to be trained in their works."

Now so far as the last two conditions are concerned none of the oil companies satisfies them, though some of them have got a rupee capital. But even in that case how many of them are, and to what extent, under the influence direct or indirect, of the Royal Dutch Shell, is important to investigate though very difficult to ascertain. A distinction was, however, drawn between the granting of special concessions and the giving of protection by the imposition of protective duties by the External Capital Committee, which has remarked, "where a bounty or *definite* concession is being granted to a particular company, it is certainly practicable to impose any restrictions desired in return for the concession, but where a general tariff is imposed and any concern operating in the country will derive benefit from it without the necessity of approaching Government for any *special* concession at all", the committee neither thought any discrimination desirable nor could hit upon a practical method of effecting it. It will be noticed, however, that so far as the Government policy is concerned, Mr. A. C. Chatterji simply says "no concession" and does not qualify this concession by either the word "definite" or "special." Besides, the minority in the Fiscal Commission has very ably challenged the reality of any such distinction between the two kinds of concessions:—

"There is really no distinction between Govern-

ment granting subsidies or bounties out of money collected by them by way of taxation and allowing an industry to tax the people directly by means of higher prices resulting from protective duties. In both cases, it is the people of India who have to pay the price either as tax-payers or as consumers. Industrial concerns benefit either directly from Government subsidies or bounties or indirectly by higher prices due to protective duties. In the imposition of conditions is justifiable in one case, it is equally justifiable in the other."

Further, in explaining the idea behind the Indian demand for a policy of protection, Pandit Madan Mohan Malaviya, after approvingly quoting the eminent economist Professor Bastable that 'to understand the position taken up by the modern opponents of free trade, it is above all essential to recognise that the keynote of their system is nationality,' has said in his note of dissent to the report of the External Capital Committee :

"When we Indians asked for protection we did so in order to promote Indian enterprises with Indian capital and under Indian control. The Government of India understood us correctly and agreed with us. Speaking in 1916 on the resolution which led to the appointment of the Industrial Commission, Sir William Clarke, the then Member of Commerce, said : 'The building up of industries where the capital, control and management should be in the hands of Indians is the special object we all have in view.' He deprecated the taking of any steps which might 'merely mean that the manufacturer who now competes with you from a distance would transfer his activities to India, and compete with you within your own boundaries.'"

In this connection the following words of Sir Frederick Nicholson, which were referred to by Pandit Madan Mohan Malaviya in his dissenting note to the Industrial Commission report, and which have also been quoted by the minority in the Fiscal Commission, are also of much relevance and significance :

"I beg to record my strong opinion that in the matter of Indian industries we are bound to consider Indian interests firstly, secondly and thirdly. I mean by 'firstly' that the local raw products should be utilized ; by 'secondly' that industries should be introduced ; and by 'thirdly' that the profits of such industry should remain in the country."

Apart from these vital considerations involving questions of policy and principles the interests of the consumers also should not escape our notice. The magnitude of their interest will be at once seen if it is remembered that according to one estimate the recent rates war, which is not older than a few months, having started on the 23rd September last, has caused a saving of about four crores of rupees to the consumers. In

order to appreciate, however, the position from the consumers' point of view, the demand as well as the existing resources in the country should be carefully considered.

With the development and expansion of industries in India the consumption of oil is steadily on the increase, though the production in the country is not increasing correspondingly. India's present output approximates 0.8 per cent. of the total output of the world, which was about 150 million tons in 1926. Though in the years 1919 and 1920 India produced as much as over 305 million gallons, that figure seems to have become a record which has not been approached in subsequent years, the output being 289½ million gallons in 1925 and about 280½ million gallons in the year following. It is feared that this decline in output will continue unless and until a new field is spotted and tapped, the chances of which, judging from the repeated failures of geological research, are certainly none too rosy. A feeble ray of hope was discerned when in 1924 the Yenangyaung field in Upper Burma gave an increased outturn of 6½ million gallons over that in the preceding years, but this was followed by a decrease of 2½ million gallons in 1925 and of 14½ million gallons in 1926. The excess product of about 483,000 gallons from the Singu field in 1925 could hardly make up for the drop in other areas. Neither the find at Lanywa under the bed of the Irrawaddy, nor the increase of about 1,285,000 gallons from the Minbu area can balance the steady, though it may be gradual, decline which seems to have set in. In Assam as well as in the Punjab, while some fields show a slight increase in product others show a different tendency and thus the position remains practically unaffected. The petroleum resources in India can hardly therefore, meet the increasing demands in the country.

So far as other oils are concerned India is already importing large quantities, and her imports seem to be increasing. The import of fuel oil in 1926 was some 8 million gallons more than that in 1925; while the import of kerosene from the United States was about 12 million gallons more in 1926 than in 1925, though this was partly due to a decrease from other quarters.

These are matters which ought to invite serious consideration free from the influence of the systematic propaganda which the

interested oil concerns are doing. With the acumen of a veteran propagandist Mr. M.A.J. Noble, a Bombay Director of the British Burma Petroleum Company, has sought to explain to a *Statesman* representative that

"Whether the interests are English, American, Chinese or Indian, the petroleum industry in India ought to be saved from ruination.....All mines and minerals primarily belonged to the State, and no Government could afford to see any of its industries destroyed, especially petroleum which was of such great importance.....It is unsafe to come to any definite conclusion about the condition of an industry judging from the earnings of a particular company. The Burma Oil Company might be making profits because of its long existence of nearly half a century and its other connections, but there were many concerns even with British capital which had gone into liquidation.....The Indian capital involved in the petroleum industry runs into crores. It gives employment to thousands of Indians"—of course, as coolies and clerks—"on the fields, in refineries and in various other spheres; it yields a revenue of Rs. 2½ to 3 crores to the Indian Exchequer in the shape of excise duty, royalty, taxes, rates, license fees etc.....The price war not only injures the petroleum industry in India, but it also shakes the foundation of the industry throughout the world."

Mr. Howison, the chairman of the Indo-Burma Petroleum Company, after similarly dilating on the income which accrued to the Government from the oil industries, has been clever enough to touch on a very soft point of the Government,—

"Another very important test in the North-Western Frontier of India was allowed to proceed in view of the prime importance of discovery of petroleum in that quarter"—of course from the military point of view—(the italics are curs). "We have seriously considered shutting down there also, however, and may yet do so if no improvement in the outlook is promised."

The propaganda on behalf of the powerful oil concerns thus neither lacks in skill nor in extent. In pointing out the obstacles to legislation for protection the *Statesman* has, however, significantly remarked that the chief one "is their (the companies') own neglect to cultivate the general goodwill when they were in a position to do so by lowering prices to the consumer, or at least equating them to English prices." (The prices in India, it may be noted, have been higher in spite of India producing her own petroleum, than in England which has to import it.)

"Again the tendency among Nationalist politicians and newspapers is to welcome any breach in the oil monopoly which will benefit the consumer even temporarily. It is only human that the consumer should rejoice when would-be monopolists begin to fight among themselves."

Another very significant thing in connection with the reference of the question to the Tariff Board, which throws a flood of light on the attitude and intentions of the Government, is the very remarkable omission, which obviously cannot be accidental, of the question of the cost of production from the terms of reference to the Board by the Government. Neither the oil concerns, nor therefore the Government, relishes the idea of an enquiry into the high cost of production on account of a very expensive management which scrupulously excludes Indians from it. But the absurdity of correctly gauging the effect of the price-war on the financial position of the manufacturers without going into the cost of production seems to have struck the Tariff Board also, which has, therefore, indirectly tried to bring the question within its purview. In its communique the Tariff Board says—

"The effect of the price-war on the financial position of the Indian producer is *inter alia* one of the points to be investigated. That effect cannot be correctly measured without ascertaining in the first instance whether the market-price represents a fair selling to the Indian producer, i.e., a price which after covering all works-costs leaves him a reasonable margin for overhead charges and profit."

The motives and the violent under-currents of intrigue which are behind this reference of the question to the Tariff Board are thus easily apparent, and it will, indeed, be a very costly mistake if the Indian public remains indifferent to the potential danger which seems to be brewing ahead. The Bombay correspondent of *Capital* has with much force complained that

"No other enquiry before the Tariff Board had perhaps so challenged the economic axioms laid down by the majority of the Fiscal Commission or even the minority; nor perhaps, the theories held in acceptance by the Indian and European commercial communities."

But when the magnitude of the British interests involved and the power which they wield are realised and the circumstances of the situation are appreciated no surprise need be felt at the Government's action. What, however, is of immediate importance and urgency is that not only the Indian Chambers of Commerce at Bombay and Calcutta should protest and move in the matter, as they have done, but the public in general and the Indian press and the legislators in particular should be keenly alive to the situation, lest they be found napping as on many occasions in the past.

DREAM OF INDIA

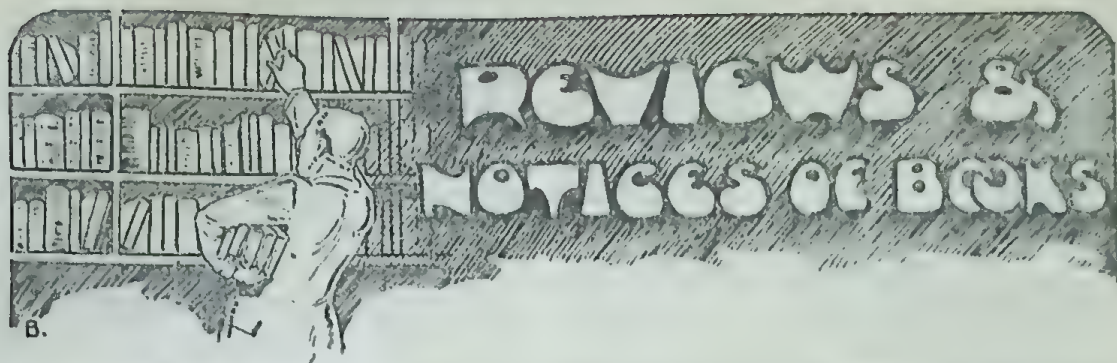
By MEDDIE MAZE LEBOLD

The shepherd by the leafy banyan tree
Is playing flute lays soothing me to dreams.
A dream of ages under mystic sky,
As basil spreads aroma over me.
The tired old peasants come from barley-fields,
As I am dreaming of fair Uma's charms.
The cobra slinks to milk cruse, hooded front.
Of spectacled large dots all shining bright
And orbs that mesmerize. Oh lover, make
Your frog go dance in his wide lethal mouth.
The sun of gold cries out, "Awake and see."
The dew is on the anise, odor floats
Far down from hills. The lambkins are at play.
Like sages meditating higher truth
I strive and long to reach eternal peace.

A BAUL SONG

Thy path, O Lord, is hidden by mosque and temple.
I hear thy call, but the guru stops the way.
What gives peace to my mind, sets the world ablaze,—
The cult of the One dies in the conflict of the many,
The door to it is closed by many a lock, of
Koran, Puraṇ and rosary.—
Even the way of renunciation is full of tribulation.
Wherefore weeps Madan in despair.—

RABINDRANATH TAGORE
In *The Visva-Bharati Quarterly*.



[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

KRISHNA OF VRINDABAN: *By Krishnadās*

The literature in English on Vaishnava religion is rather scanty; and therefore, we may safely say that very little is known by European readers about the fundamental tenets of the school. Even the book by Bhandarkar is far from being exhaustive. Moreover, Vaishnava religion and philosophy are not so simple as it is generally believed. There are in it many points which are not only very complex but also very subtle. And specially in the Gaudiya school some notions about the relation between God and the human soul and the conception of Krishna and Radha have been emphasised, which, if not rightly understood, can give rise to many misconceptions and to those hasty and sweeping generalisations which are likely to lead astray the unwary reader. Another point which must be insisted on is that the word 'Vaishnavism' has a very wide meaning, as many as the schools which claim to be equally special sects of it. Bengal has given birth to a special school which, as it is known, has been started by Chaitanya and which has inspired a very important literature in Sanskrit as well as in Bengalee, which, according to me, deserves a greater attention and cautious study by scholars as well as general readers. In fact, as I said before, very little is known about it, so that we must warmly welcome any attempt intended to give us some idea of the fundamental tenets of the school. The book that we are reviewing does not claim to be either exhaustive nor is it a strictly scholarly research. It is written by a believer with a sincere enthusiasm and with the purpose of elucidating some of the most important aspects of his creed. But at the same time he has a direct access to the sources in Sanskrit as well as in vernacular, the essence of which he has faithfully presented in good idiomatic English.

The book is divided into two parts. The first one contains the life of Krishna chiefly according to the Bhagavata Purana. Those who cannot have access to the Sanskrit text or have not time to read this voluminous work will find here a

very well-written summary of this Vaishnava 'Bible' which gives in small compass the main points of all the story. The second part which does not appear in the title of the book is concerned with the religion of love. The elaboration of the doctrine of Prema—the Piriti of Chandidas—is one of the most important and characteristic features of the Chaitanya school of Vaishnavism. It has been masterly elaborated in such works as the Pritisandarbhā and the Ujjvala-Nilamāni, and it is briefly and clearly referred to, also in that remarkable book in Bengalee—the Chaitanya-Charitamrita. The present work embodies English translations of the essential portions of those books, elucidating here and there with suggestive quotations from mystics, poets and philosophers of other lands. The theory of the various stages which must be realised by the Bhakta is very clearly dealt with in this book. Everybody must be grateful to the author for having inserted in the work a graphic scheme of this complicated theory as this will be of much use to the ordinary reader as well as to the scholar. Of course as a philologist I could not always quite agree about the renderings of technical terms or the translation of some passages as provided by the author. But this would be utterly out of place, as the book is not meant to be a scientific treatise. No, it is a very excellent summary of the vast literature of a little known school of thought, which I should like were read not only by all cultured people, but also by my colleagues of the West who perhaps do not know about Vaishnavism, its schools, its tenets, its fundamental features, its literature, much more than I knew before I came to India—that is very, very little.

G. Tucci.

SOME INDIAN DYES: *Being information collected and published by C. Balajee Rao, M. A., B. L. Coimbatore. Price, 6 as.*

In this pamphlet are given the botanical names, arranged alphabetically, of Indian plants which

yield any kind of dye. The present list commences with *Acacia Arabica* and ends with *Garcinia Nanthochymus*. It is, therefore, obvious that if the compilation be continued, two more lists like the present would be necessary. The compiler might have waited and published in one volume whatever information he could collect. The object is evidently to arouse interest in our indigenous dye-stuffs. But the great point is: Do the plants contain colouring matter in quantity sufficient to repay trouble and expense? All the plants enumerated do not satisfy this test, and we know that our dyers and people in villages use only those stuffs which involve least trouble and expense. There are many questions which have to be answered before a dye-stuff can form an article of commerce. The technical chemist must tell us the percentage of colouring matter contained in a sample, the trader, the quantity available, the scientific dyer, the possibility of making the dye fast, and lastly the practical dyer, the cost of extracting and fixing the dye in the face of the modern dyes of commerce. The compiler is, however, doing the first spade work for others to take up the questions.

J. C. RAY

SISTER INDIA: A critical examination of and a reasoned reply to Miss. Katherine Mayo's Mother India by 'World Citizen' published from Sister India Office, Church Gate, Bombay, price 2 Rupees 8 annas.

So many books have now been written in reply to 'Mother India,' that it has become difficult to follow them through the Press. There are two standards by which these different books may be judged.

- (i) whether they satisfy Indian readers
- (ii) whether they are likely to convince Western readers:

Mr. K. Natarajan's book, which I have read with great appreciation, seems to satisfy both. Mr. Dhan Gopal Mukerji's book, with its somewhat cumbersome title, 'A Son of India answers Mother India,' while excellent in its tone, and likely to be effective with Western readers, is rather a 'made up' book, too full of extracts from other writers: nearly twenty pages is taken up, for instance, in reprinting in large letter type, Mahatma Gandhi's 'Drain Inspector's Report' article. Thus for Indian readers, it is somewhat stale. The tone of 'Father India' by C. S. Ranga Aiyar is too slipshod and it suffers from dwelling too much on the nauseating features of the West—a retaliatory argument, which has its place, but does not convince the Western reader that Miss Mayo's facts about India are wrong.

For readers in the West Father Hull's articles in the Catholic magazine, called the Examiner, are excellent, because they avoid emotion and appeal to statistics and personal knowledge. I would very much like to see them republished in book form.

On the whole, I could not advise this book under review, 'Sister India,' to be republished in its present form outside India. It would need the most careful revision before doing so, and the excision of certain passages of a personal character, about Miss Mayo, and other American

maiden ladies, which should not have been written, even though the provocation to write them was extreme. The passages are too filthy to quote, just as parts of Miss Mayo's own book are horribly filthy and unquotable. In such passages the author has betrayed himself into going beyond the bounds of his own preface, in which he states that as far as is possible he has avoided throwing dirt in return.

Some parts of the book are good, especially those which deal with the evils that have grown up under British rule and the appalling poverty that has resulted. But the book is by no means uniformly good and the argument is at times weak. On the whole, my verdict would certainly be this, that the book should not be republished abroad in its present form.

C. F. A.

SELECTIONS FROM THE WRITINGS AND SPEECHES OF THE LATE RAJA PEARY MOHAN MUKHERJEE: Published by Tarak Nath Mukerjee, B.Sc., M. L. C. Pp. 211.

"The public activities of Raja Peary Mohan," says the author, a grandson of the late Raja, "were many and various and the historian of the most important period in the history of Bengal during the earlier portion of British Rule will find things in this collection, which, it is hoped, will be of great value to him in forming his judgments regarding important topics of public interest." We fully concur in this view of the author. The volume touches on most of the important social, political and economic problems which have agitated Bengal during the last half a century. Though a member of one of the biggest landholding families of Bengal, the Raja was never afraid to identify himself with popular movements and held liberal views on most subjects. As an illustration, we may refer to his speech before the British Indian Association of Calcutta, in 1900, criticising the proposal for the establishment of a Raj Kumar College for Bengal—a speech which might be read with profit by the present day champions of the public School movement, who seem to be so eager to see their sons turn into imitation Englishmen.

That the problem of middle-class unemployment is no new thing in Bengal will be evident from the following extracts from a paper read by the Raja in 1879, i.e., exactly half a century ago. "The desire of every parent, who can afford the cost to give a liberal education to his boy, has called into existence a large number of young men who see before them no way whatever to earn a livelihood... what with anxious inquires about vacancies in public and mercantile offices, what with hankering and solicitations for patronage and recommendations to men in power, what with repeated disappointments and repulses, their life is a life of sore trial and misery... Too late has the conviction gained upon the parents that, if the money which they spent in the education of their boys had been laid by, it might have given them a fair start in life in some industry, trade or occupation, and enabled them to become useful members of their families and of society." These might have been excerpts from almost any daily newspaper of today.

A HISTORY OF VILLAGE COMMUNITIES IN WESTERN INDIA : By A. S. Altekar, M. A. LL. B., Lecturer in Ancient Indian History and Culture, Benares Hindu University. Oxford University Press, 1927. Pp. 144; price Rs. 3.

We welcome this scholarly study on the rise, development and decay of village communities in Western India. The books of Maine and Baden-Powell on Indian village communities can no longer be relied on as safe guides on the subject, owing not only to the habit of their authors of generalising from insufficient data but also because they had no access to many sources of information which modern research has brought to light. Sir Charles Metcalfe's oft-quoted statement on Indian village communities may be taken to be typical of the general European and educated Indian attitude on the subject even today. And no statement could be more misleading. Even a superficial study of Mr. Altekar's book will convince the reader that Indian village communities have not "remained the same for ever," but have undergone great changes in the course of centuries and followed different lines of development in different parts of the country. The author has tapped all the available sources of information, including the evidence supplied by the *Smritis*, the *Jatakas*, the Southern India Inscriptions and, the documents of the Muhammadan Mahratta periods : and as a result we have a work, which, in spite of its restricted scope, must be regarded as a noteworthy contribution to our knowledge of a very important institution of our past national life. The author fully realises the difficulties of reviving Indian village communities, but with whole-hearted co-operation between the Government and the people he does not consider the task impossible.

ECONOMICUS

THE DIALOGUE DIVINE AND DRAMATIC (BETWEEN LORD SRI KRISHNA AND HEROIC WARRIOR ARJUNA). Chapters first and second (retold and rewritten in the language and expression suitable to modern Arjuna) : By Gitananda Brahmachari. Published by B. G. Paul and Co., Madras. (With a portrait of the author). Pp. 89. Price one Rupee or 2 Shillings.

Has not been able to maintain the dignity of the original.

AT THE FEET OF GOD : By Swami Ramdas, the author of "In Quest of God" with a preface by Elizabeth Sharpe. (With a portrait of the Swami). Pp. 91. Price 12 annas-

Great thoughts. Edifying.

THE PATH TO PERFECTION : A Lecture by Swami Ramkrishnananda. Published by the Ramkrishna Math, Mylapore, Madras. Pp. 23. Price 4 annas.

Edifying.

KALI CHARAN BANNERJI : By B. R. Barber, Ph. B. Published by the Christian Literature Society for India. Pp. 47. Price 3 annas.

A short biography of an eminent and loving personality. His Christianity did not denationalize him.

H. A. Krishna Pallai : By Amy Carmichael. Published by the Christian Literature Society for India. Pp. 31. Price 2 annas.

A short biography of a Christian teacher and poet of the Deccan.

LIFE BEYOND THE GRAVE : By the alleged spirit of the late Shri Swami Shraddhananda Pp. 47.

Professes to be Shraddhananda's message from the spirit world through a medium.

(1) WAS JESUS CHRIST A VISVAKARMA BRAHMANA ? Pp. 17.

(2) WAS JESUS CHRIST A FLESH-EATER OR A VEGETARIAN : By M. S. Ramaswami Aiyar. Pp. 19.

The author says Jesus was a Tamilian—a Visvakarma Brahmana. His real name was Kesava Krishna. He was a vegetarian.

THE MYSTERIES OF SPIRITUAL LIFE : By Tura Charan Binerji with a foreword by Pandit Gopinath Kaviraj, Principal Govt. Sanskrit College, Benares. Pp. 42. Price 12 annas (paper).

Written in the form of a dialogue. Deals with some problems of spiritual life (God and man, Maya, Jan, Karma and Bhakti, etc.)

MAHES CH. GHOSH.

THE CROSS IN THE CRUCIBLE : By S. Haldar. Published by the author (Ranchi, India). Pp. IX+378. Price Rs. 2 (cloth).

It is a worthy sequel to the *Lure of the Cross* by the same author. It deals with Christian Theology, Christian morality and Christian politics. The book is packed with facts drawn mainly from English authors of unquestionable honesty. The facts are astounding and are damaging to the claims of Christianity as a civilizing factor.

Evangelisation has, in almost every country, been followed by annexation, which is, as Herbert Spencer has well put, "the euphemistic word for land theft by politicians as 'convey' was Falstaff's euphemistic word for theft of money." Enslavement and impoverishment are invariable concomitance of annexation.

As regards Christian morality and theology, the readers are referred to the book itself and to *In Search of Jesus Christ*, where the subjects have been more systematically arranged. Pandit Mahesh Chandra Vedantaratra's contributions to the columns of the *Modern Review* are more known to the readers. Christianity was never a moral force even in its primitive stage, not to speak of its degraded condition in the middle ages. It was throughout a sacramental religion with the Eucharist at the centre, which itself is only a modified form of ancient cannibalism, for which the churches are fighting even to-day.

In a weak moment Mr. Haldar has conceded that "there is no doubt that from the fall of the Roman Empire to the Renaissance the Church of Rome was largely instrumental in promoting civilization in Europe" (p. 145). But he has forthwith unwittingly corrected himself by a quotation

from the Rt. Hon. J. M. Robertson. If Mr. Haldar did not mainly depend on excerpts from the periodicals but referred to original books such as Mr. McCulloch's *The Sources of the Morality of the Gospels*, Mr. Draper's *Conflict between Science and Religion* and Mr. Robertson's *A Short History of Christianity* among a host of others he would find that instead of "promoting civilization" the church hampered civilization in those very centuries, yea, in those days, the church remained a "fountain of darkness" as Mr. Robertson has said till Europe was rescued from its slough of degradation by the return of Greco-Roman culture which was driven out of Europe by Christian fanaticism to be sheltered at Cordova, Bagdad, etc., the Islamic seats of cultures.

In another place (p. 355) Mr. Haldar has played into the hands of his opponents where he says that "doctrinal Christianity is altogether different from the real teaching of Jesus of Nazareth." In this connection he has also said that "the cause of truth has often suffered in this world", meaning that the religion of Jesus was a sublime thing but Christianity has degraded it. This is really a great unhistorical canard that has passed muster in this world. What is called the doctrine of Christianity is never a separate thing from the so-called teaching of Jesus. There is nothing to choose between the two. It is exactly the same thing as condemning untouchability but speaking for caste or *varnasrama* as some big people often do in India. The Christian propagandists are not wrong when they support every doctrine of Christianity from the life and teachings of Jesus as found in the Bible. Jesus the teacher, Jesus the Messiah and Jesus the Saviour were all manufactured together and they all stand or fall together as has been shown in *In Search of Jesus Christ*. And this is the true method to combat Christianity. No half-hearted advocacy will serve the purpose. It has been repeatedly shown in the columns of this monthly, as we have already said, Mr. Haldar also knows that there is nothing in the life and teachings of Jesus that can be recommended to the serious student of history or religion as superior to what existed before. Moreover, it has been shown beyond all cavil that the Sermon on the Mount, the bedrock of Christian morality, though not of the highest order in most places, is a compilation from the decidedly pre-Christian literature.

The Cross is a pre-Christian symbol passed over to Christianity from earlier religions. Christianity itself with its central figure is a conglomeration and continuation of older faiths and myths as the higher criticism of the Bible discloses.

X

MY SOJOURN IN ENGLAND: By Major B. D. Basu, I. M. S. (Retired). R. Chatterjee, 91, Upper Circular Road, Calcutta. Cloth, gilt letters. Pp. 184 + X. Rs. 2. Postage extra.

The Foreword tells us that this book embodies the author's impressions of England when he resided there as a student in the late eighties of the last century. Though written when the author

was a young man, the contents show an admirable balance and maturity of judgment in most cases.

The *raison d'être* of British rule in India indicated in the following passage from Major Basu's book continues to be true:—

"There were many 'homeward-bound' passengers in the *Sutlej*. They were principally—as is generally the case with P. and O. passengers—Anglo-Indians going to spend the summer in England. I had not the pleasure of becoming intimate with them. But there was one young man—serving under the Indian Government—who often and often spoke to me. To me his conversations were more repulsive than pleasant, and I would have been glad had this man never spoken to me at all. Any one having the least pretension to good breeding, would not have spoken in his tone. He delighted in calling the Indians 'D—d Niggers.' 'In the struggle for existence', said this Anglo-Indian youngster, 'the weak must suffer. And as we English cannot discover lands every day, and as we have conquered India, we are justified to squeeze it as much as we can.' He said that the English do not hold India in trust, but by the sword and for trade. 'They are in India as long as it supplies them with bread and butter and would leave the country, when they could no longer get anything out of it.'"

That this selfish motive still underlies British rule in India is proved by the following declaration made by Sir William Joynson-Hicks, Home Minister in the Baldwin Government, in one of his speeches some time ago:—

"We did not conquer India for the benefit of the Indians. I know it is said in missionary meetings that we conquered India to raise the level of the Indians. That is cant. We conquered India as the outlet for the goods of Great Britain. We conquered India by the sword and by the sword we should hold it. I am not such a hypocrite as to say we hold India for the Indians. We hold it as the finest outlet for British goods in general, and for the Lancashire cotton goods in particular."

The book contains very interesting reading on many topics, such as the marriage system of the English, the fair sex of England, morality of the natives of England, religion of the English, English views on India, character of the natives of Great Britain, what can England teach us? etc. On the author's estimate of English morals, *The Sentinel*, a British monthly, wrote in part as follows:—

"In the main, this Indian gentleman takes a fair and unprejudiced view of some of the foulest blots on our national escutcheon. We may well blush that he finds it necessary to place us, a highly-professing Christian people, on a lower level than the natives of Hindoostan. We conquered his country by fraud and force, and we rule it for our own advantage as the first consideration; our second and subordinate concern is for the subject population. We maintain some hundreds of missionaries in India for the purpose of converting the people to our religion—but with our Opium production and traffic—our Cantonments Act—our contempt of and insolence to, the Natives, we

'Play such fantastic tricks before high heaven,
As make the angels weep.'

Under the circumstances, the moderation of the writer of these letters is much to be admired."

The chapter, "What can England teach us?" in which the author inculcates the lessons of patriotism *minus* the robbing instinct, of hero-worship, etc., concludes thus:—

"Englishmen, as Napoleon observed, are a nation of shopkeepers. Is it conceivable that they will cut their own throats by encouraging Indians to manufacture their own cloths and other articles of necessity and luxury? However, Indians should not lose heart. If patriotism means anything, they should try to use countrymade articles and boycott foreign goods.

"From a worldly-wise nation like the English, one can no more expect to learn lessons in honesty and veracity than from Banyan's great hero, the Worldly-wise Man. But of whatever failings the English may be guilty in their dealings with other people, amongst themselves they are angels. Let us try to emulate this trait in their character. Let us stand shoulder to shoulder with our Indian fellow-countrymen, do everything that lies in our power to help the cause of national progress and not cut each other's throats.

"These are some of the lessons which we should try to learn from the English."

X

FIREFLIES; By *Rabindranath Tagore*. Decorations by *Boris Artzybasheff*. New York. The Macmillan Company. Cloth back. Gill letters. Artistic cover. Pp. 274. Price Two and a half dollars.

The exquisite little poems, named "Fireflies" had their origin in China and Japan, where thoughts were very often claimed from the Poet in his handwriting on fans and pieces of silk. The decorations are fine and have an oriental look.

On some pages the printer has made the mistake of printing two "fireflies" as one. We have the Poet's authority for stating that this mistake occurs in pages 16, 29, 73, 105 and 170.

The little poems in this book are gems of thought and of phrasing, which often show the poet at his best. Take the following, for example:

"Bigotry tries to keep truth safe in its hand
with a grip that kills it."

"Clouds are hills in vapour,
hills are clouds in stone,—
a phantasy in time's dream."

"The spirit of death is one,
the spirit of life is many.
When God is dead religion becomes one."

"The mountain remains unmoved
at its seeming defeat by the mist."

"Wealth is the burden of bigness,
Welfare the fulness of being."

"My soul to-night loses itself
in the silent heart of a tree
standing alone among the whispers
of immensity.

"Life's aspirations come
in the guise of children."

"The fruit that I have gained forever
is that which thou hast accepted."

Some of the tiny poems have a humour of their own. The following, for instance, will be appreciated by book-lovers and book-worms:—

"The worm thinks it strange and foolish
that man does not eat his books."

UNHAPPY INDIA: *being a reply to Miss Katherine Mayo's 'Mother India'*. By *Lajpat Rai*, Member of the Legislative Assembly of India, Author of '*Young India*,' etc. Banna Publishing Co., 5-2 Carstairs' Place, Calcutta. Cloth gilt letters. Pp. LXXII+536. Price not mentioned.

The tone of Mr. Lajpat Rai's reply to "Mother India" is all that can be desired. He is serious throughout, and meets every class of arguments adduced by Miss Katherine Mayo with counter-arguments. He thoroughly exposes the lies and half-truths contained in her book. He has given sufficient facts to prove that Miss Mayo came to India "through some agency of Anglo-Indians, official and non-official, who wanted her to write a book of the kind she had written about the Philippines in 1924." Having been a strenuous worker in the cause of social and religious reform throughout his adult life, he would be the last man to deny the existence of evils in our country. But while admitting them, he weighs his words, and shows how Miss Mayo conveys to her readers a wrong impression of Indian life. Long before Miss Mayo was born Indians themselves had begun their fight with social and other abuses in the country, and on the whole, had done much more to destroy them than the British Government.

It is not with malicious pleasure but as a matter of unpleasant necessity that the author has had to dwell on some of the darkest aspects of social and civic life in the West, particularly in America. His object in doing so is the obvious one of showing that though these evils—far worse than similar ones existing in India—are to be found in occidental society, no Western writer has ever challenged the Westerner's right to political freedom; why then should our right to similar freedom be questioned?

The author's introduction of 58 pages is very valuable. The book is divided into thirty-two chapters. The reader would be able to form some idea of the ground covered by them from the headings of some of them. History of Compulsory Education, 'Why is Light Denied?', The Hindu Caste System, The Untouchable—His Friends and His Exploiters, Less than the Pariah, Woman in India—A Retrospect, Woman and the New Age, Early to Marry and Early to Die, The Hindu Widow, The Devadasi, 'Schooling, Free of Charge,' The Sex Urge in the West, A Present to Mr. Winston Churchill, Muck-rakers whom we know, The Hygiene of the Hindus, Why the cow starves, India—Home of Plenty, India—Home of Stark Want, Poverty, the Rock Bottom Physical Base of India's Ills, Some Aspects of the Drain To-day, 'Divide et Impera', 'The Sons of the Prophet', Britishers on British Rule, The Story of the Reforms, 'Cumbersome, Complex, Confused System,' India—a World Menace.

The author has torn to shreds the roseate picture of British rule in India and its effects, drawn by Miss Mayo.

So far as we are in a position to judge, Mr. Lajpat Rai's book is the most effective and the most fully documented answer to Miss Mayo's unsavory production published up-to-date. What the author has given us is quite sufficient for Indian readers. We are glad to learn that there will be foreign editions of the work and that they are to be larger in size and to contain more matter.

We have only three suggestions to make. In the next edition, which is sure to be called for soon, the author may, if he thinks fit, embody the fact mentioned in the *Encyclopædia Britannica* that in addition to a life pension, Abbe DuBois was paid a big sum for his book by the British rulers of India of his day. It would also be better if he could use some materials from Mr. N. C. Mukerji's article in the *Allahabad Holland Hall Magazine* for March 1928, showing, among other things, how Miss Mayo has tampered with the extracts given in her book from the reports of speeches in the Central Legislature. And, if possible, a list with references should be given of the proposals, made by non-officials in the Central and Provincial Legislatures, for the uplift of the depressed classes and for social reform which were thrown out by the votes of the official and nominated members of those bodies.

R. C.

PERPETUAL CALENDAR:—By W. N. Kardaley. Bhandara, C. P. 1928.

With the help of this booklet one can easily find out day for date or date for day in any month, in any year, past, present and future. This booklet will be very useful to lawyers, business men and others.

THE COMMISSION AND AFTER: By A Liberal, D. B. Taraporevala, Sons and Co. Bombay. pp. 116, price Rs 3. 1928.

The anonymous writer of this brochure is one of those who hold that Indians should co-operate in the work of the Simon Commission only on a basis of perfect equality. He divides the work into eleven chapters. The first five chapters deal with the events connected with the Announcement in which the appointment of the commission was made, the kind of reception accorded to it by some prominent Indian leaders, a brief report of the Parliamentary Debate on the commission, the resolutions passed by the Indian National Congress and other conferences in connection with the Royal Commission and the Assembly's verdict. In the sixth chapter he attempts to clarify the important issue whether democratic institutions are fit for eastern countries and opines that "our future constitution must be Parliamentary in nature, whether it is dubbed Western or Eastern... it will be a national suicide on the part of India to adopt a village constitution that might have served well some time in the fifth century." Next he deals with the problem of accommodating the Native States within the future Indian constitution,

the place of India in the Empire and advocates the acceptance of social reform as a policy by the rulers of India. In the concluding chapter he points out the lines on which the prospective Indian constitution should be drafted.

Our author—a politician of the liberal school—says: "We have dominion self-government before us as our political goal." We do not think this view will be subscribed to by all. He has, however, stated his case cleverly and we think Indian publicists would do well to go through this brochure. The printing and get-up are good, but the price seems to be rather high.

THE PROGRESS AND PRESENT ADMINISTRATION OF INDIA: By Satyaprasanna Ghose, B. L., Faridpore. Price Twelve Annas.

Our author says in his foreword: "The subject matter of this book finds place in the Matriculation History syllabus of the University of Calcutta. The aim of the author has been to meet the requirements of the students and those who consider it a part of their duty to keep themselves up to date on the subject." (Italics ours). This work is intended to be used as a notebook on N. N. Ghosh's "England's Work in India" but we do not think it would be of any use to "those who consider it a part of their duty to keep themselves up to date in information" on the progress and development of the administration of India. The Indian market is today flooded with valuable, informative and authentic treatises by able writers covering the ground trodden by the present author—thanks to the devoted labours of R. C. Dutt, Major B. D. Basu, P. N. Bose, P. D. Mukherjee, Dr. R. K. Mukherjee, B. G. Sapse and others—and we doubt whether in the year 1928 A. C. any educated Indian can be led to believe (as our author has tried to do) that:—

1. British Government have done much for enlightening the people of India (p. 9).
2. Before the days of the British rule there were practically no roads worth the name. Hence communication was greatly hampered (p. 23).
3. The standard of the citizens rights in India is almost as high as in England (p. 26).
4. In pre-British days—India was practically in a state of anarchy. The lives and properties of the people were quite unsafe (p. 33).
5. Multifarious are the activities of the Government in doing good to the people (p. 33).
6. The international status of India has been considerably improved. (p. 37).
7. British rule has awakened a new national life. (p. 37).
8. India is today on the same level with any of the civilised countries of the West so far as her political rights and privileges are concerned (p. 97).
9. It is the fervent hope of the majority of our countrymen that the (Simon) Commission will do full justice to the aims and aspirations of India (p. 102).

Besides these glaringly inaccurate statements (we have pointed out only a few amongst many) the book abounds in printing mistakes and errors of facts.

P. C. SANYAL

MORE GHOSTS AND MARVELS: *A selection of uncanny tales from Sir Walter Scott to Michael Arden. Made by V. H. Collins. The Worlds Classics Series. Oxford University Press.*

A good selection of weird tales, some of them quite thrilling, from the writings of famous story-tellers.

FIVE EIGHTEENTH-CENTURY COMEDIES: *Selected and Edited by Allardyce Nicoll. The Worlds Classics Series. Oxford University Press.*

There is an exotic flavour in this pot-pourri from the past. We get momentary glimpses of the life, manners and customs of the people of England from the aristocrat to the commoner and what these plays lack in the way of incidents and situations, is amply made up by the vivid colourful flashes that these glimpses give. A pleasing selection.

INDIAN SERPENT LORE: *With thirty plates. By J. Ph. Vogel, Ph.D. Price £ 2-2-0. Arthur Probsthain, London.*

Since the days of Burgess's monumental work "Tree and Serpent Worship" the eyes of students—of folklore and Art alike—have been directed on the Naga cult in India. This book in presenting the theme in a compact form, supplies a long-felt want. The survey of the subject matter has been done in a very exhaustive and comprehensive fashion, covering as it does the fields of Epic, mythology, folklore, art and archaeology of India, from the ancient times to the present day. The plates are well-selected and excellently reproduced and add to the value of the work.

The book is quite in keeping with the scholarly reputation of Dr. Vogel.

K. N. C.

THE CORRIDORS OF TIME: I APES AND MEN; II HUNTERS AND ARTISTS; III PEASANTS AND POTTERS; IV PRIESTS AND KINGS: *by Harold Peake and Herbert John Fleure. Oxford, 1927. Price 5 S. net each volume.*

An introduction to Anthropology in the English language, covering the entire field of human evolution, has been a long desideratum. The works of Topinard and other continental authors were concerned more with the natural history of man than the growth of civilisation. The recent discoveries in European Prehistory and the proto-history of the Near-East, India, Central Asia and China have revolutionised our ideas, both as to the antiquity and origin of human culture. A popular but up-to-date and authoritative account of what the 'spade' has revealed to us was, therefore, urgently required. The recent publications of Prof. Willis of America and Drs. Schwalbe and Fischer of Germany, though admirable in their own ways, do not fill the want the present volumes do. Peake and Fleure, who are two of the most eminent of living British anthropologists, in the first volume of the series, 'Apes and Men', have traced the geological history of man and given an excellent account of the entire problem of human origin in the light of the latest researches. People who want to know the most advanced scientific opinion on the subject cannot do better than refer to this volume.

In the three subsequent volumes the authors have traced the growth of civilisation from the Neolithic times before the rise of food production to the classical world. They have given a short but very good account of the origin of the domestication of plants and animals and the synthetic view they have furnished of the Copper and Bronze age civilisations of Sumer, Egypt, Elam, Crete and Turkistan, is at once most lucid and accurate. The chronology of these ancient centres of civilisation is still very controversial and the authors have done well to follow Dr. Frankfort in general, one of the profoundest students of Near Eastern archeology. The interrelations of these cultures towards the development of civilisation have been treated in a masterly fashion but unfortunately the authors have not given due prominence to the recently discovered 'Indus' and 'Yang-shao' cultures, perhaps because no authoritative accounts of these two have yet been published. One feels sure, however, that when the forthcoming volumes (now in the Press) on the Indus civilisation are published, the authors will most gladly contribute an additional chapter to the later editions of their work.

Mr. Peake and Prof. Fleure are to be congratulated on their success in interpreting the vast mass of anthropological data bearing on the origin and growth of civilisation in such a co-ordinated and able manner. As textbooks for our undergraduate students, they cannot be excelled and the get-up and printing of the series are all that one desires.

B. S. GUHA

SIR WILLIAM JONES AND HIS TRANSLATION OF KALIDASA'S SAKUNTALA: *By Durgaprasanna Roy Chaudhuri, Ph. D. (Göttingen) Pp. 473 with 3 appendices. Price Rs. 2. To be had of the Asutosh Library, 5 College Square, Calcutta (1928).*

The first oriental masterpiece to travel to the West in the modern age, was Kalidasa's Sakuntala and the first occidental savant to introduce Indian classics to the western world was undoubtedly Sir William Jones. So, Dr. Ray Chaudhuri has, with characteristic justice, offered this scholarly tribute to the memory of the pioneer of Sanskrit studies in Europe. Half of his book is devoted to the biographical study of Jones and we congratulate Dr. Ray Chaudhuri on having brought out a vivid and striking portrait. Born in 1746 Jones was barely 48 when he passed away, mastering 28 languages amidst a career of feverish literary and official activities. In 1770 he made a French translation of Nadir Shah's life in Persian, and was made a member of the Royal Society of Copenhagen. The same year he went from Paris to Geneva to meet Voltaire. Born in that Age of Illumination Jones shared some of the noblest sentiments of his illustrious contemporaries like Burke and Sheridan. "He held that in the American war England was in the wrong and this opinion steadily gained on him as the contest got prolonged.....He was also a great enemy of the slave trade and openly maintained that freedom was one of those eternal and elementary rights of a human being which no law on earth could justly take away from him" (P. 31). He was a leading member of the Turks Head Club, originally founded by Burke and Dr. Johnson at the instance

of Sir Joshua Reynolds. In 1772 while Jones was barely 26 he was elected Fellow of the Royal Society and in 1774 appeared his *Commentaries on Asiatic Poetry*. In 1783 Jones was appointed a Judge of the Supreme Court of Bengal and was knighted. He landed in Calcutta (Sep. 1783) and took his seat on the bench in December. Early next year on the 15th of January 1784 he founded the Asiatic Society of Bengal and was elected its first President, holding this post until his death in 1794, and discovering with phenomenal quickness within the short span of ten years, quite a library of Asiatic lore—Persian, Arabic, Indian and Chinese!

Dr. Ray Chaudhury has succeeded in bringing out a highly interesting and instructive book. His deep knowledge of German and his intimate touch with the German orientalist has enabled him to incorporate materials in his book that are of real value. The influence of Indian literature and thought on the master minds and artists of Europe like Goethe, Beethoven, Schopenhauer and others is now a patent fact and Dr. Ray Chaudhuri's study on Sakuntala has added another series of evidence to prove the same. We recommend his book to all lovers of Indology.

KALIDAS NAG

MALAYALAM

HIMALAYA-JATRA: By K. Kesavanar. Published by the Matrubhumi Press, Calicut. Pp. XVI+188. Price as. 14.

This is an interesting account of a journey to the Himalayas performed by the author some time back. Having first appeared in the form of a serial in the columns of *The Matrubhumi*, it has now come out in a book-form for better and easy reading. The book gives much information to pilgrims who desire to make a journey to the holy places on the Himalayas, including Badrinath and Haridwar.

VALLUVKAMMARAN: By C. Kunjhirama Menon. Published by the Yogakshman Company Ltd., Trichur. Pp. 204. Price Re. 1-4.

This is one of the few interesting historical novels we have in Malayalam literature. The whole plot centres round certain political events that took place in British Malabar during the time of the Mysore invasions, in the second half of the 18th century. Himself a well-known writer and a publicist, Mr. Kunjhirama Menon has now established his name as a novelist by writing *The Valluvakkammaran*.

The book contains 11 illustrations including a map of N. Malabar. These we understand have been prepared by the young artist Mr. G. Krishna Warrior of Trichur.

P. ANUJAN ACHAN.

HINDI

PRATHIMBA—a volume of poems: By Satya Prakash. M. Sc. Published by the Kala Karyalaya. Allahabad. Pp. 104. Price Re. 1-8.

When this extremely well-got-up book reached

our hands we expected something very remarkable: and we were not disappointed.

The poems are in Hindi but there is a long introduction in very indifferent English attached to them. More remarkable still is the tone of this introduction. It begins very appropriately with the first person singular, for, the whole thing is one continuous study in self-glorification, rendered more offensive by the author's clumsy attempts at modesty.

The author after damning Kabir, Mira, Sur, etc. with faint praise, proceeds to tar all classical Hindi poets with the same brush of ignominy. Even the popularity of the fortunate exceptions was not due to their poetry, 'but it was due to the Bhakti'. One reason for this barrenness was the blighting influence of court patronage (Shades of Augustus, Elizabeth and Louis XIV! listen and perpend).

But "in the modern days of renaissance" this sort of verse will not pass muster. People have now learned the art of sifting the grain from the chaff and it is this grain which our poet indirectly professes to supply to all and sundry.

Then there is an exposition of the peculiar philosophy of life of our poet. It is neomysticism i. e., a combination of ह्यायावाद and बिम्बवाद (shadowism and reflectionism.) "Both have been adequately and vividly used" by our poet in these poems. Lost we fail to find them he obliges us by referring to particular lines and poems. He effectively silences us by saying that "the subtlety of this type of poems renders it difficult for a man of orthodox school to understand and appreciate it. It requires a regular training of faculty to enjoy the essence of it." But we are still obliged to say that really speaking there is no essential difference between these two वाद and all poets are more or less ह्यायावादी and बिम्बवादी.

The poet will leave nothing to the critic. While dealing with his conception of nature he triumphantly declares himself no follower of speculative monism. Had our poet's "poetic mysticism been realised—such fatal philosophies as that of Sankaric advaitavada would never have come to existence." Poor Sankara! He has withstood and survived many attacks during the last 1200 years but this is easily the limit. We may, however, remind the poet that his idealism is nothing new. From Ramanuja to Tagore a galaxy of poets and philosophers have made the idea completely familiar to all. Has he not found it in Hindi poets? not even in Mira?

In short, the whole introduction deals in such stuff but then we have been asked to keep the following line in our mind पागलके ये सब आलाप।

It is a great pity that the poet is so unnecessarily provocative, for in spite of his self-consciousness and insipidity of the resemblance to Tagore, there are occasionally genuine poetic touches in these pieces. This Sahara does contain several green oases.

M. B.

HINDI VAIDYUTA SABDAVALI : By Pt. K. P. Misra, and Mr. R. N. Singh. Published by R. N. Singh, Bhadaini, Benares.

In this age of electricity one will welcome this attempt at collecting and coining words in Hindi which are used in connection with its nature and workings. The care and thought given to the subject are quite evident. "The terms have been so coined as to represent phonetically the foreign equivalents, so far as possible, and at the same time the Sanskrit root meanings, on which the words depend, have not been lost sight of". Though some of the terms are a bit pedantic, this pamphlet deserves every consideration from all concerned.

RAJNITI SABDAVALI : Mr. Bhagavandas Kela. Published by the author, Bharatiya Granthamala, Brindavan.

The author, who is well-known as a writer on Indian politics and economics, has collected a bilingual glossary of political terms.

DEVAJAJNA-PRADIPIKA : By Pundit Visvabandhu Sastri, M. A., M. O. L. The Executive Committee, D. A. V. College, Lahore.

This book gives ideas of spiritual life according to the Vedas. The learned author quotes elaborately from the scriptures. The special feature of the work is the utilisation of modern scientific thoughts and things in the upbuilding of a life divine.

SANDHYA-PRADIPIKA : By Master Natthanlal. Govt. High School, Simla.

The mantras of the Vedic rite of Sandhya are explained. The author tries to bring out the co-relation between the natural and spiritual laws.

PASCHIMI EUROPE, VOL. I : By Mr. Chhabinath Pandeya, B. A., LL. B. Jnanmandal, Benares.

This book is translated from J. H. Robinson's 'History of Western Europe.' The volume under notice deals with the history from the period of the decline and fall of the Roman-Empire to the 18th century, thus showing the making of modern Europe. There are several maps.

KARMA-JOGA : By Mr. Santaram, B. A. The Ganga-Pustakmala Office, Lucknow.

Translation of O' Hashnu Hara's Practical Joga.

NIRABANDHA-NICHAYA : By Pandit Jogannath Prasad Chaturvedi. Ganga-pustak-mala Office, Lucknow.

Several prose writings of the author, who is a veteran writer in Hindi, are collected in book-form.

TOLSTOY KI ATMAKAHANI : By Mr. Umrao Singh Karunik, B. A. Jnanprakas Mandir, Meerut.

Translation of Tolstoy's My Confessions.

DHARMA-SIKSHA : By Mr. Lakshidhar Bajpeyi. Tarun-Bharat-Granthavali Office, Allahabad.

A book on moral conduct. There is a collection

of Sanskrit aphorisms and maxims with Hindi translation.

RAMES BANU.

GUJARATI

PRATIMA : By Divan Bahadur Keshavlal H. Dhruva, B. A., printed at the Vasanta Printing Press, Ahmedabad. Paper Cover. Pp. 95. Price Re. 1-4 (1928).

One can safely say that latterly the Divan Bahadur has become Bhasa-mad, as his energies have of late been taken up with translating one or the other of the plays of Bhasa, the well-known Sanskrit play-wright. This is the fourth of its kind. Its full name as given by him is Pratima Dasharatha, and it is taken up with the banishment of Rama to the forest. In a scholarly introduction he brings out the good points, and the flaws of Bhasa, showing how he has differed from Valmiki, where he has improved upon him and how he has amended the text, which he prints along with the translation. In noticing his other works, our complaint has always been that his introductions should be written in English, so that they may have a wider reading public: it will also have the advantage of having his conclusions tested by non-Gujarati and European scholars, who may either challenge or confirm them, as the subjects which he discusses are not such as can have their light hidden under a bushel. They merit wider publicity, not merely a provincial one.

SNEHAPURNA : By Gokuldas Dwarkadas Raichura, printed at the Lohana Printing Press, Baroda. Thick Cardboard cover with an attractive picture of a lady. Pp. 354. Price Rs. 3 (1928).

This novel is written in simple language. Its object is the uplift of woman in Gujarat and Kathiawad. The scenes described are so familiar and domestic that very little imagination is required to visualize them. It is bound to fulfil its object.

MEMORIAL VOLUME OF THE SILVER JUBILEE OF THE VASANT : Published by the Memorial Committee and printed at the Aditya Printing Press, Ahmedabad. Cloth bound : Illustrated : Pp. 316. (Gujarati) + 14 (Sanskrit) + 95 (English) + 20 (Hindi). Price Rs. 4 (1927).

The services rendered to the life and literature of Gujarat by Principal Anand Shankar Dhruva, of the Benares Hindu Central College and University, during the last twenty-five years as the editor of the Vasant are most valuable. As a slight appreciation of those services Gujarat thought it to be the most suitable way to present him with a memorial volume containing articles by the best writers of Gujarat and contributions from writers outside Gujarat, bearing on his activities or subjects dear to him. The result is a substantial volume, unique in character, as it contains contributions in several languages. The collection is a very valuable and interesting addition to Gujarati Literature and, bears an unflinching testimony to the popularity of Principal Dhruva. There is such a wide range of subjects presented

that it is impossible to do justice to them all in a short notice.

ADARSHA DHRITANT MALA, PART II: By Pandit Shivaprasad Dalpatram. Published by the Society for the Encouragement of Cheap Literature, Ahmedabad and printed at its own Press. Cloth bound. Pp. 358. Price, Rs. 1-4 (1927.)

There are 405 instances given in this compilation, culled from various literatures and various books, of good conduct, humility and other imitable virtues. They are clothed in simple language and pleasing to read.

K. M. J.

SANSKRIT--ENGLISH

SANKARI-SANGITAM OF JAYANARIAN KAVI: Edited by Mr. Dakshina Charan Bhattacharya. Published by the Sanskrit Sahitya Parishat, Shyambazar, Calcutta.

This small poem, in praise of Sankari, is composed of verses and songs, and is clearly an imitation of Jayadeva's famous poem the *Gita-govindam*. The poem, unique as it is, has considerable merit in itself. Perhaps the most interesting portion of it is the *rasakrida* of Siya and Parvati. This will point to the Vaishnava influence on Sakta literature. This poem conclusively shows that Sanskrit style of Bengal at its best was remarkable for its rich melody.

PANANADUTAM OF DHOYI: Edited by Mr. Chintavan Chakravarti, M. A., Karyatirtha. Published by the Sanskrit Sahitya Parishat, Shyambazar, Calcutta.

The work under notice is one of the brightest gems of Sanskrit literature as practised in Bengal. The poet who won his title of *Kaviraj* for his writings was a court-poet of King Lakshman Sena of Bengal. The general plan of the work is based on the immortal Meghaduta of Kalidasa. Our poet, though he followed in the footsteps of the greatest figure in Sanskrit literature, has no doubt a place of honour in the *dutakavya* literature which was so prevalent that our editor enumerates at least 35 different imitations of the brilliant prototype. Of these the present poem seems to be the earliest specimen.

This work was not hitherto available in a book-form. The editor has collated all the available materials including the version published by the late M. M. Chakravarti in the J. A. S. B. and has added his useful introduction discussing all the issues about the poet and his work, and short notes in Sanskrit on difficult words and phrases. The different readings and emendations are generally happy. The collection of the verses of the poet from the anthologies will be found useful.

We congratulate the editor and the Sanskrit Sahitya Parishat on this reliable edition of the poem.

RAMES BASU

SANSKRIT--BENGALI

BRIHADARANYAKA UPANISHAD: By Pandit Maheshchandra Vedantaratra, B.A., B.T. and edited and published by Pandit Silanath Tattvabhushan (210-3-2 Cornwallis Street, Calcutta). Double Crown Pp. 400+40. Price Rs. 2-8.

It contains (1) Sanskrit text in Bengali character, (2) padapath with the meaning of every word, (3) literal Bengali translation, (4) illuminating grammatical and critical notes, and (5) copious commentaries on important controversial points. Pandit Tattvabhushan has added (1) an analytical table of contents, (2) an introduction, (3) an examination of Yajnavalkya's philosophy and (4) the heading of each chapter.

The author, Pandit Vedantaratra, is well-known to the reading public in different relations. His contributions in connection with the Vedic, Buddhist and Christian theology and religion are many and varied. His translation of the Chhandogya-Upanishad especially has proved his deep insight into the vedic literature and history. And the *Brihadaranyaka* fully sustains his reputation as a Vedic scholar. His translation is so very literal and at the same time lucid that one without any knowledge of the Sanskrit language will be able to enter into this store-house of ancient wisdom.

Pandit Vedantaratra's peculiar advantage which is denied to most of our commentators is that he has to make no special pleading for any particular school. When he speaks, he speaks without any apology. He speaks authoritatively and the reader becomes sure that he has got the right view as he gives the thing in its true perspective. How one wishes our commentators possessed this independent view-point about the Sastras that from their discussion, the truth and nothing but the truth would come out.

There are over two hundred notes and comments which throw a flood of light on many important subjects. Take, for example, Ch. III, Br. 7. V. 3 "*ya prithivya tisthan prithivya antarat*." It is translated in two ways: "He who dwelling in the earth is (1) *other than earth* or (2) *within the earth*." Sankaracharya and those who follow him blindly take the latter view. Their monistic standpoint warps them from the right path. But the context is clear. There are 21 similar passages one following the other contiguously of which eleven can bear a construction both in 5th and 6th cases. In ten, only 5th case is possible, giving the meaning *other than*. As all the verses are of the same nature, we are forced to apply the 5th case in all of them. Vedantaratra accepts this view. And all impartial critics must be of the same opinion with him, in spite of the authority of Sankara to the contrary.

One other passage we cannot resist the temptation to refer to is about beef-eating. There is an historical note on p. 391. In this tropical climate we are not in a mood to prescribe this particular article of food. But the Rishi advocates it. In a certain case he enjoins it. If one wants a particular type of children one is enjoined to boil rice with ghee and meat, preferably beef or veal and eat the preparation with his wife. A hard case for our countrymen who, in season and

out of season, swear by the name of *Sastras* and will have nothing but what is indigenous.

From the *Brihadaranyaka* it is clear that any attempt to bring about a reconciliation even between different parts of the same book is futile, not to speak of different *Sastras*. There are evidently two *Yajnavalkas*—one talking with Maitreyi about the soul being immediately merged in Brahman at death, but the other speaking of its continuity, as in the discussion at the court of Janaka.

One peculiar thing one notes in Ch. VI, 5 Br. There is a series of about 35 couples of preceptors and disciples who are all enumerated by the names of their mothers. What is the meaning of this? Was the matriarchal system in vogue then? At least at that time the marriage bond was not as strict as one may desire it.

As for the indecent and indelicate passages, more so, the directly immoral passages (6.4.6-8), as discussed in p. 397, one may not agree with Vedantarajna that though there were in those days men and women like *Yajnavalka*, Maitreyi and Gargi the moral tone of society in general was low. We do not think this fully explains the introduction of these highly objectionable injunctions into the book. They must have been either surreptitiously or otherwise introduced by some positively bad men at the time of compilation or they are relics of old barbarism.

The reader will find the note on the *Gayatri* in p. 394 very interesting. The stroke of the masterhand is here.

It is not necessary to say much about the editor Pandit Sitanath Tattvabhushan. His name as the editor of the *Upanishads* has become too familiar to need any introduction. Practically the reader is indebted to him for the publication of this *Upanishad* and of its predecessor, the *Chhandogya*. But for his noble zeal the manuscripts would have on some future occasion been discovered as worm-eaten. However, we would earnestly draw the attention of the reader to his examination of Maharshi *Yajnavalka's* philosophy in this edition, which will surely introduce even an ordinary man into the inner court of the philosophy of the Absolute. But at the outset he is required to again read the Introduction of the *Chhandogya Upanishad*.

With this, as Pandit Tattvabhushan says, his life's task is over. This is, as is his wont, how he sends to the public his book as the last one. But we are prompted to look to-morrow to fresh fields and pastures new.

DHIRENDRANATH CHOWDHURI

ASSAMESE

MAHABHARAT : Edited by Rai Sahib Durgadhar Bar-Kataki, Retd. Inspector of Schools, Assam. Published by the Editor from 94-1 Upper Circular Road, Calcutta.

Rai Sahib Durgadhar Bar-Kataki has taken on him the arduous but valuable work of editing the Assamese version of the epic of epics, the *Mahabharat*. His task is all the more troublesome because in Assam no single author seems to have treated all the 18 cantoes but each gave attention to only one or two. It is for the first time that a systematic attempt is made to publish

those cantoes which are available. We are indebted to the editor for the five cantoes which have been published by him. These are the (1) *Virat parva* by Kamsari Kavi, a contemporary of the great Sankardev of Assam, (2) *Udyoga parva* by Ram Sarawati, also a contemporary of the Assam apostle, commissioned by Maharaj Narnarain of Coochbehar to translate the grand epic, (3) *Santi parva* by Divja Lakshminath Kavi, (4) *Salya parva* by Kavi Damodar Das, and (5) *Svatcarohana parva* by Kavi Gopinath Pathak. The texts are printed with care and the edition is likely to be popular with both the scholars and the public. The editor promises an Introduction in a later stage of his work. We hope he will not fail to add notes on old forms and a good index of words.

RAMES BASU

SANSKRIT-GERMAN

KAUTILIYAM ARTHASASTRAM (2 Vols): A new edition By J. Jolly, Ph. D., D. Litt. Oxon. M. R. A. S. Hon. Panjab Sanskrit Series, Lahore.

Dr. Jolly's edition of the *Kautiliya Arthashastra* with his brilliant introduction in the first and valuable notes in the second volume is now known all over the world and every serious student of Indian History must have a copy of it at his elbow. A vast literature has grown up on the *Kautiliya Arthashastra* and already some of the earlier writings on this subject have become out of date; yet it may be said with assurance that Jolly's introduction to his edition of the *Arthashastra* will never fail to interest students of Indian History and Hindu polity, for here he has established the most rational theory about the date of *Kautiliya* and in spite of some dissenting notes it is quite clear that the scholarly world is gradually coming round to his theory. It is but one step from the *Dharmashastra* to the *Arthashastra*.—indeed, it is impossible to draw a fine line of demarcation between these two provinces of Brahmanical learning. Dr. Jolly is undoubtedly the highest authority on *Dharmashastra* and it is evident that his edition of the *Kautiliya Arthashastra* would have a special value. Since the publication of Jolly's edition of the *Arthashastra* two important works have appeared in which his theory has been controverted—(1) *Jayaswal's Hindu Polity* and (2) *Meyer's translation of Kautiliya* with a long introduction. *Jayaswal's* is perhaps the most brilliant defence of the fourth century B. C. date of *Kautiliya*.

The value of this edition of *Kautiliya* is further enhanced by the commentary *Nyayacandrika* of Madhavayajnamisra edited by Udayavira Sastri, which has been appended to the second volume. Unfortunately, the commentary is not complete and we have here only a fragment of it.

BATAKRISHNA GHOSH

BENGALI

DHUP-DHUNA : By Hirendra K. Basu. Publisher Messrs Gurudas Chatterjee and Sons, Calcutta. Price Re. 1, pp. 40. 1928.

Little pieces of Bengali poems. The printing and get-up are excellent but the price is rather high.

P. C. S.



(This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, *The Modern Review*.)

All Parties Conference Committee

I am in receipt of your letter of May 9th and of the copy of the *Modern Review* for May which you have been good enough to send me. I thank you for your courtesy in drawing my attention to your note on the All Parties Conference. I have read this carefully. It appears to me that it is based on a misconception. You will permit me, therefore, to state the facts. There is nothing secret about these facts and I do not know why you should think that the 'reasons probably will never be known.'

The All Parties Conference was convened by the Working Committee of the All-India Congress Committee in accordance with a resolution of the Madras Congress. Individuals as such were not invited but invitations were issued to over 30 organisations all over India and Burma. These organisations represented political, communal, commercial, landlord and labour interests. No attempt was made to have provinces as such represented, although a number of provincial organisations were also invited. Many of the organisations were all-India ones. Thus, apart from the Congress, there were the All-India Liberal Federation, the Hindu Maha Sabha, the All-India Muslim League, the All-India Trade Union Congress, the Home Rule League, the Independent Party of the Assembly, the Nationalist Party of the Assembly, the Central Sikh League, various Parsi and Christian organisations, etc. Neither the Government of India nor the Governments of the Indian States were asked to send representatives. The only feasible method of having the Indian States represented appeared to be to ask some of the important non-official Indian States Subjects organisations to send representatives. Invitations were, therefore, issued to the Indian States Subjects Association, the Indian States Subjects Conference, and the Indian States Peoples Conference. We had several representatives from these organisations.

I might mention that from Bengal were invited the Indian Association and the Bengal Landholders' Association also.

It is quite possible that owing to ignorance or inadvertence some important organisations may have been left out. But an attempt at any rate was made on behalf of the Congress to invite all important interests. In carrying out this attempt

even such organisations were invited as were known to be wholly opposed to the Congress view-point.

To take the case of Bengal, I might mention that Mr. J. M. Sen-Gupta and Mr. Subhas Chandra Bose were ex-officio members of the Conference, the latter being an ex-officio Secretary of the Conference.

Unfortunately, however they were unable to attend the meetings in Delhi. Some representatives from Bengal, however, were present for most of the time. On the 22nd of February there was a deadlock over the communal question. It was decided to postpone consideration of this for a few days. In order to utilise the interval it was decided to form a Committee to consider and report on other matters. This decision was suddenly taken. No previous lists for the Committee had been prepared. There was no time to elect people who were not present in Delhi and whose consent was not assured. The Committee had no special powers given to it. It had merely to make a provisional report. The Committee was thereupon chosen almost entirely from people present in Delhi who were in a position to devote sometime to its work. Names were suggested on the spot and were approved of.

You will observe that there was no desire to exclude any interest from this Committee. It was intended at first to have a much smaller Committee, as the smaller the Committee the easier it is to work. But in the process of election various names were added to it. There was no question in a Committee of this nature of provincial interests being represented. And as it happened most of the people then present in Delhi and taking part in the Conference were elected on the Committee. Mr. J. M. Sen-Gupta and Mr. Subhas Chandra Bose would have been ex-officio members of this Committee had they been present in Delhi.

Mr. Pathick was specially put on this Committee to represent the peoples of the Indian States. He was one of their representatives and his name was approved of by other representatives present.

The Committee met for some days and having prepared a report which has been published, presented it to the Conference and ceased to exist.

You refer in your note to 'constitutional experts and political thinkers'. If you will refer back to the report, you will find that those words are not used in reference to the members of the Conference or the Committee. It is merely stated that constitutional experts generally have differed on such questions. You will also find in the report that considerable stress is laid on the informal character of the report and its recommendations. It is a document meant to provoke thought and invite discussion. It was not meant to be a decision on any important matter.

Will you permit me to express my regret that you should have deemed fit to doubt the bona fides of the members of the Conference? Twice in the course of your note you have stated that the 'reasons are unknown and may never be known'. I do not know what reasons you had for hinting at this mystery. It is possible that the Conference made mistakes and committed sins of commission and omission. But there is absolutely nothing in its record to justify the secret intrigues which you seem to hint at. I regret that you should have given the weight of your authority to a criticism which is entirely without foundation. May 11, 1928.

Jawaharlal Nehru

EDITOR'S NOTE. I thank Mr. Jawaharlal Nehru for the information supplied in his long letter. He blames me for thinking that the reasons probably will never be known. It is easy for one who has known the reasons all the while to blame one who had to write in ignorance of them. But may I ask, would the reasons have been made known to the public if I had not written my note in my review and had not, in addition, sent a copy of it to Mr. Nehru? I did so, I may add, because I had been asked in a circular letter to send my criticism and suggestions to the secretaries.

Mr. Nehru expresses his regret that I "should have deemed fit to doubt the bona fides of the members of the Conference." I am unable to plead guilty to this charge. Again, Mr. Nehru thinks that I have hinted at intrigues. To this charge also I cannot plead guilty. But should my note bear the interpretation put on it by him I should indeed deserve condemnation. As regards "mystery," it is not a word used in my note. But one of its meanings is "some thing that has not been explained." In that sense the reasons, now explained by Mr. Nehru, were a mystery.

But all this is really beside the main point of my note, which is that many provinces were not represented in the Committee, which they ought to have been. I gave several conjectural reasons as to how this non-representation might have happened. One of these was that the organisers and directors of the Conference did not intend or think it necessary to make the Committee representative in that way. Mr. Nehru says in his letter that "no attempt was made to have provinces as such represented." Another guess of mine was that probably some leading men from some of the provinces unrepresented in the Committee were not "willing or able to" work in the Committee, though entitled or asked to do so. Here, again, Mr. Nehru's letter shows that I was partly right, for he says that Mr. J. M. Sen-Gupta and Mr. Subhas Ch. Bose, though entitled to be members

of the Committee, were unfortunately unable to attend the meetings.

It should be noted that in my note I said nothing regarding the representative character or otherwise of the Conference; I only pointed out that its Committee did not represent all the provinces. Therefore, it is no answer to my criticism to say that "some representatives from Bengal however were present for most of the time" at the Conference meetings.

Mr. Nehru says: "There was no time to elect people who were not present in Delhi and whose consent was not assured....The committee was thereupon chosen *almost* entirely from people present in Delhi who were in a position to devote some time to its work."

Mr. Nehru's letter does not supply information on the following points:

1. At the time of the election of the Committee, were members of the Conference belonging to or hailing from Assam, Baluchistan, Bengal, Bihar and Orissa, Burma, Central Provinces and Berar, Coorg, or N.-W. F. Province present in Delhi?

2. If any members from any of these provinces were present who and how many of them were asked to serve on the Committee, and who and how many refused or were unable to do so?

3. As the Committee was "chosen *almost* entirely from people present in Delhi," how many and who were chosen, though not then present in Delhi? Were any of them chosen from the provinces named above, and, if so chosen, did any such person fail to serve on the Committee? Were any of them chosen from provinces already represented on the Committee by members present in Delhi?

I lay stress on the due representation of all the provinces as I think it necessary as a matter of democratic principle and as in some recent constitution-making (e.g. in "Mrs. Besant's Bill") some provinces have been given excessive representation and some have been given much less than their due, and, speaking generally, those provinces are not likely to have justice which have no able men to stand up for them.

Mr. Nehru says, "the smaller the committee the easier it is to work." True; but a committee of 22 could easily have at least one member from each province.

Mr. Nehru has kindly taken the trouble to inform me that "Neither the Government of India nor the Governments of the Indian States were asked to send representatives." I cannot guess why he has taken this trouble. If he has done so thinking that the antiquated editor of this Review may not know that the All Parties Conference is a people's Conference seeking to frame a constitution independently of governments, I am extremely sorry for this uncalled-for exertion, though I thank him for it all the same. But if he wanted to be humorous, I am glad to have unconsciously stimulated him to such an effort.

Outrages on Women in Bengal.

I have followed the controversy between you and the Editor of the *I. S. Reformer* on the question of whether and how the presence of the

pardah materially affects the risk of outrages on women by *goondas* for which Bengal is said to be notorious. You will remember that the question was raised by you in the course of your comments on Sarda's Bill for fixing the minimum legal age for marriage. You supported the principle of the Bill, but while doing so you feared that if girls came to be married at a later age than now owing to the Bill becoming law, the risk of outrages by *goondas* on women would be greater in a pardah province like Bengal. Now the question that puzzles me is, (1) what have the pardah and *goonda* got to do with the marriage age? (2) Are *goondas* disposed to discriminate between married and unmarried girls, and in favour of the latter, before outraging them? Or, (3) does custom in Bengal require unmarried girls (up to whatever age) to go without pardah? I should think not. I should think, on the contrary, that custom in all pardah lands, whether in or outside India, requires that girls should, after a certain age, whether married or unmarried, hide themselves behind the pardah; and if that is the case in Bengal, then the girls who will have to be left unmarried beyond the age of marriage customary at present, owing to the Sarda Bill becoming law, may be expected to derive from the existing custom of pardah all the protection they might need from the attentions of those wicked men, the *goondas*—not only 'during the transition period,' but till doomsday!

Karwar :

S. D. Nadkarni

EDITOR'S NOTE. I have numbered Mr. Nadkarni's questions for convenience of reference.

(1) The origins of the pardah and of the custom of child-marriage need not be discussed here. But it is believed that in Bengal pardah became stricter and girls began to be married at too early an age partly on account of outrages on women by bad characters. This relates to certain periods in the history of Bengal.

(2) We do not know. Some religious *goondas* may be disposed to discriminate.

(3) Custom in Bengal does not require unmarried girls to go without pardah, but allows them to do so to a greater extent and up to a higher age than married girls. This greater freedom of movement, allowed to unmarried girls, would expose those of higher age among them to greater risk of molestation than married girls of the same age.

In this connection it should also be borne in

mind that in Bengal girls who are unmarried have not to veil their faces or even pull their saris over part of the head, though adults among them may do so. Married girls, of whatever age, have, on the contrary, to wholly or partly veil their faces in the presence of their husbands, husband's relatives, strangers, and in the village or town which is the home of their husband's family.

We are unwilling to try to give more explicit answers.

"Professor Radhakrishnan on Indian Philosophy."

In the last issue of your esteemed Journal (p 598 May, 1928) X.Y.Z. has made certain remarks about Prof. Radhakrishnan which seem to me obviously unjust. A reference shows that Rai Bahadur Sris Chandra Basu's edition of Patanjali does find mention at the end of the chapter on Yoga system. The quotation about "Nitrous Oxide and Alcohol," etc., referred to by X.Y.Z., was taken by Prof. Radhakrishnan with due acknowledgment from William James' well-known book, "The Varieties of Religious Experience." It is difficult to understand why Prof. Radhakrishnan should be blamed for not knowing the history of a particular view. It is also strange to expect him to be familiar with the Bengali works on the Vedanta. On this analogy, the Bengali historians of Indian Philosophy should also be taken to task for their ignorance of, let us say, Tamil publications on the subject. Furthermore, the fact that a particular translation of the Purva Mimamsa Sūtras is not mentioned by Prof. Radhakrishnan does not mean that he did not read it. It simply shows that the bibliography given by him is a selected one and has never been claimed to be complete. Lastly, X.Y.Z.'s remarks that "Prof. Radhakrishnan's work does not reflect credit on the University in which he occupies the Chair of Philosophy" are not only most unfair but unwarranted. Prof. Radhakrishnan is one of the most distinguished students of Philosophy in India and enjoys a world-wide reputation as a thinker.

B. S. GUHA

EDITOR'S NOTE. As Prof. Radhakrishnan's book has not been received for review in this Journal, *The Modern Review* is not in a position to form any opinion on it.

SANSKRIT REVIVAL, AND KING BHOJA'S ART CRITICISM OF LYRICAL POETRY

By K. P. JAYASWAL

THE publication of rare and hitherto lost Sanskrit works is a feature of the time we are living in. We may call it a period of Sanskrit revival. In the country of the

Aryas it seems that the language of Rama and Krishna will never die. It revived under the Sungas about 180 B.C., when the rival language Pali had covered the whole land with

imperial pressure. It revived under the Guptas when it had ceased to be a spoken language even by the *Sishtas*, the educated few, but was still easily understood. The revival was continued in the 6th and 7th centuries under the leadership of Jayaditya, Vamana, Bhartrihari, Bharavi, Bana and Dandin, when Prakrit had become the language of the learned. It revived once more in the eleventh century when every soldier-king of Hindu India could wield the pen of poetry and the sword of heroism with equal grace—a chapter of brilliant personalities, not known before, not known after, a chapter unparalleled in the history of the world. It revived again in and about the 14th century with Hemadri and Chandesvara, and Madhava-charya and Sayana. It revived in the Moghul times under Madhusudana Sarasvati, Mitra Misra, Jagannatha Panditaraja, and others. In our times it seems to revive again, when Hindu-edited Sanskrit works with introduction and studies mostly Sanskrit, written with ease, elegance and scientific brevity, are streaming in from Mysore, Travancore, Baroda, Benares, and Rajamahendry—works from the Vedic Samhitas down to Hindu conveyancing.* Three Hindu States are engaged in this pious service. And individuals are vying with Governments in this glorious game.

Amongst these individuals there is one at this moment who stands out like a lighthouse. This is Mr. Ramakrishna Kavi, M.A., of Rajamahendry. His resources are not the incomes of a State, but of heart. He is a lord of poverty: a teacher in a secondary school. Silently and modestly, he has led literary pilgrimages into the Hindu homes of Malabar and the neighbourhood, and recovered treasures which have electrified a generation of workers in the South and which have filled Sanskritists with pleasure and pride all over India. He has brought to light and published *Kundamala*, 4 lost Bhanas, Abhinavagupta's monumental commentary on Bharata's Dramaturgy giving a history of the art hitherto unknown and undreamt of, the *Avantisundari Katha* and the *Avantisundari Katha-sara* which disclose the history of Bharavi and Dandin. Even

he has to his credit the discovery of the historical drama *Devichandragupta* of Visakhadatta, and he has drawn attention to a whole class of historical dramas like *Tapasa-Vatsaraja*, *Vikranta Sudraka*, etc. Mr. Kavi has found out the greatest Hindu work on music, the *Bharata-Bhashya* by Nanya Deva, the famous king of Mithila, and the greatest and the finest anthology or rather an art criticism on Sanskrit and Prakrit Poetry—the *Sringara-Prakasa* by King Bhoja of Dhara, about which I shall say something more presently.

Mr. Ramakrishna Kavi is himself a discovery. His knowledge of Sanskrit Sahitya is of the rare traditional type, i.e., unlimited, and and at the same time it is critical. His patriotism for that literature has probably no equal.

Individual exertion has not stopped with merely discovering the literary heirlooms of the race. It has been prompt in the work of publication. Mr. Ramakrishna Kavi has started his modest series called the *Dakshina Bharati*. Evidently the series is lacking funds, which is borne out by the struggling appearance of the books.

In the meantime Mr. Kavi's young friend Mr. A. Rangaswami Saraswati, one of our coming scholars, has had the satisfaction of presenting to the public an edition, carefully prepared by the Yadugiri Yatiraja, of a part of the *Sringara-Prakasa* for which the scholars had been waiting with longing eyes since the announcement, about its discovery and its description by Mr. Kavi. The work has found a devoted editor in Sri Yatiraja Svamin, the present chief of the Yatiraja Matha of Mysore, originally founded by Sri Ramanuja. In the holder of the sacred endowment we find a combination of high learning and scholarship which is evinced by every line of his Sanskrit introduction to the *Sringara-Prakasa*. The Yatiraja, before his election to his present ecclesiastic position, was a scholar in the archæological department of the State of Mysore. The whole work is divided into 36 *prakasas* or sections out of which three (22nd to 24th) have been published in a volume of 103 pages of text. Three more *prakasas* are in the press, and the rest of the book is in the course of editing. But the work, as a whole, has been thoroughly studied and the beginning and the end of each section have been noted in the introduction. The 26th section is yet missing, and the 25th, 27th and 29th are available in fragments.

* *Lekhapaddhati*, Baroda. This gives forms, actually in use, of treaties, orders to Viceroy, royal bills of exchange, passports, etc., mortgage deeds, sale deeds, etc., from the 9th century of the Vikrama era down to its 15th century.

Sententious lyric as an art seems to have been cultivated more by Prakrit poets before it came to be specialised by Sanskrit authors. This is indicated by Hala's collection, the *Gatha-saptasati*. By the time of Bhoja (1018—about 1065 A.D.) the lyrical literature had grown so large that a syndicate of poets and poetic critics took stock of the best gems both in Sanskrit and Prakrit and prepared an encyclopædia of such literature, making a classification according to sentiments and moods. It was in the fitness of things that such an undertaking should have been conceived and executed by King Bhoja, who made poesy reside in every home in his capital, who, made everything like his lake covering more than 250 miles, massive yet beautiful, and who surveyed the past to leave something everlasting to the future. That purpose is fully disclosed by his great work, which we are just noticing.

There is no doubt that we have the genuine book of Bhojadeva in the work now being published. The extracts, from the beginning and the end of each *prakasa* or part given in the introduction, afford materials for establishing the identity. For instance, the sixth and the seventh verses of the opening portion of the first *prakasa*—

शृङ्गारपीररक्षा etc., and वीराद्युत्तादिषु च येह रस प्रसिद्धिः are cited by Dharmasuri in his *Sahitya Ratna-kara* (Bamra ed., pp. 338-339) from the *Sringara-prakasa* of Bhojadeva by name. The last verse of the book by which Bhojadeva wishes for his work a permanent place in literature, *vrt., यावन्मृति* is also found as the last verse in Bhoja's well-known treatise on poetics, the *Sarasvatikanthabharana* (Kavyamala ed., p. 648). The colophons in the two books are also identical. The theory of *Rasa* which is concisely given in *anushtup* as the first verse of the *Skbh.*, C. 5 (p. 474.), is found in verse 8 of the *S. Prakasa*, 1. (अप्राप्ति)

The few original verses which are presented by the author as his own, (the whole work but for quotations and examples being in prose,) appear throughout by the same pen. They show the delicate style characteristic of Bhoja and his time—sense and language equally elegant. The language of the prose portion tallies with the verses, *e.g. cf.* आम्नासिपुर्दशरसान्धुषियो वयंतु शृङ्गारमेव रसनाद्रसमामनामः (P. I. 6) with वीराद्यो मिथ्यारसप्रवादाः शृङ्गारमेवैव तद् पुनः शब्दार्थयोस्तादित्यमामनन्ति (S. P. I Into. p. VII-VIII).

In *Prakasa* I it is stated that the theory that *Sringara* alone is the *rasa* and the true *rasa*, was for the first time being proposed by Bhoja. The theory was known to us from the later *Sahitya* literature. But now it is traced to its source.

The very first verse with which the book opens is salutation to the Hindu deification of the ideal married life and wedded love—the God-with-better-half. The *ardha-narisvara* figure of Purari (Siva) in *vipralambha* and unity is painted: not even looking at each other, so close yet so distant, an apparent and assumed aloofness but really eternal unity and complete identity, without caresses, without embraces, separated and joint! —the god of gods, the paragon of husbands, with the holy wife, the goddess of devotion, wife first and goddess afterwards, both in one form—in an artificial misunderstanding of love—too delicate to translate:

अच्छिन्नमेखलमलम्ब दृढोपमृद-

मप्राप्तनुम्बनमवीक्षितवक्रकान्ति ।

कान्ताविमिश्रवपुषः कृतविप्रलम्भ-

सम्भोगसख्यमिव पातु वपुः पुरारेः ॥

It rightly adorns the top place of a critique dealing with 10,000 choicest verses from the lyrical literature of the country produced up to the date of King Bhoja.

The history of this verse अच्छिन्नमेखल is recorded in Sanskrit literature. The *Sadukti*-by Sridharadasa of Bengal, which is an anthology citing examples from about 500 named poets, gives the name of the author of this verse as *Chhittapa*. (1-28-3 in the MS. owned by Prof. R. Sarma). *Chhittapa* is alternatively spelt as *Chittapa*. That *Chhittapa* (or *Chittapa*) was a contemporary of Bhoja is proved by a verse cited in the *Subhashitaratna Bhandagara* (Nirnaya Sagara Press):

वल्मीकप्रभवेण रामनृपतिर्व्यासेन र्मात्मजो

व्याख्यातः किल कालिदासकविना श्रीविक्रमांको नृपः ।

भोजश्चित्तप-विलहणप्रभृतिभिः कस्योऽपि विद्यापतेः

ख्यातिं यान्ति नरेश्वराः कविवरैस्फुरैर्न मेरीरवैः ॥

It is possible that *Chhittapa* was the chief poet of Bhoja and might have been the right hand of the king in his literary undertakings.

King Bhoja and his colleagues did not limit their survey to Sanskrit only. They

have accorded prominence to Prakrit where rightly they saw poetry of a superior order.

Mr. Ramakrishna Kavi, as he informs me in a private communication, has edited the section on Dramas of this great work. We shall await with interest the publication thereof, for the section contains quotations from some dramas which are now lost. It contains, it is reported, a citation from Bhasa which is found in the published Svapnavasavadatta.

The 8th section of the work gives a dialogue between Vikramaditya (i. e. Chandra Gupta) and Kalidasa on the latter's return from the court of a feudatory king, the king of Kuntala. The emperor enquired; 'What is the lord of Kuntala doing?' Kalidasa, in a beautiful verse which is cited, replied that the king of Kuntala was enjoying the sweet fragrance of the lips of his wives, 'leaving the responsibility of government to you.' The emperor answered by changing only two letters of the verse. पितु instead of पितृति, and मयि instead of त्वयि, ('Let him enjoy the fragrance . . . leaving the responsibility to me').

The unidentified verse पन्थाःस्व S. P. XXII 73, p. 16, is by the poetess Vidya according to the *Sadukti*. The editors will be well-advised to use the *Sadukti* which is under publication by the eminent scholar of Sahitya, Prof. Ramavatara Sarma.

Prof. Sarma has also prepared a new anthology of about 20 thousand verses. Every two hundred or three hundred years, anthologies, since the days of Bhoja, have been revised and brought up to date. Sanskrit poets of Bengal of the period of Chaitanya and later will afford a fruitful field for selection. Similarly some poets of Mathura like Hita Harivamsa, medical authors like Lolimbaraja, inscriptions of the mediaeval and earlier times, and poetry of the time of Pratapa Rudra, and some of the many compositions of the Madras Presidency of recent times have to be brought under survey. Let us hope that Prof. Sarma will fulfil for the present generation the periodic duty of executing and producing a new anthology through his work.

Their hope is full of Immortality.—WISDOM iii. 4.

It singeth low in every heart,
We hear it each and all,—
A song of those who answer not,
However we may call.

They throng the silence of the breast,
We see them as of yore,—
The kind, the brave, the true, the sweet,
Who walk with us no more.

'Tis hard to take the burden up,
When these have laid it down;
'They brightened all the joy of life,
They softened every frown,

But oh, 'tis good to think of them,
When we are troubled sore!
'Thanks be to God that such have been,
Although they are no more!

More homelike seems the vast unknown,
Since they have entered there;
'To follow them were not so hard,
Wherever they may fare.

'They cannot be where God is not,
On any sea or shore;
Whate'er betides, thy love abides,
Our God, for evermore.

John White Chadwick.

The truth shall make you free.—JOHN viii. 32.

When courage fails, and faith burns low,
And men are timid grown,
Hold fast thy loyalty, and know
That Truth still moveth on.

For unseen messengers she hath
To work her will and ways,
And even human scorn and wrath
God turneth to her praise.

She can both meek and lordly be,
In heavenly might secure;
With her is pledge of victory,
And patience to endure.

The race is not unto the swift,
The battle to the strong,
When dawn her judgment-days that sift
The claims of right and wrong.

And more than thou canst do for Truth
Can she on thee confer,
If thou, O heart, but give thy youth
And manhood unto her.

For she can make thee inly bright,
Thy self-love purge away,
And lead thee in the path whose light
Shines to the perfect day.

Frederick L. Hosmer.

INDIAN PERIODICALS

Bali

Rabindranath Tagore gives an illuminating description of the island of Bali and its people in the *Visha-Bharati Quarterly* for April, from which we take the following passages :

The island of Bali is so well-ordered in its completeness, because it is small. It is one with its woods and hills and water-falls, its temples and sculptures, its cottages, cornfields and market places. Nothing strikes the eye as out of place. The Dutch Government does not allow factory-makers from outside to come in, nor is it a resort of missionaries. The acquisition of land by foreigners is not easy, even for agriculture. The trade is in the hands of Arabians, Guzerathi Musulmans and Chinese, who are not conspicuously out of harmony with the surroundings, as are the Jute Mills that painfully burden the fair breast of Bengal, driving her temples from the banks of the holy Ganges for very shame. The villages are administered by the villagers themselves. The methods of cultivation and irrigation are excellent. The outturn of crops is said to be comparatively much larger than elsewhere.

Their woven stuffs are gaily coloured and elaborately ornamented, showing that they are not disposed to insult their bodies with any and every covering of discoloured rags. So that the place where a crowd assembles becomes a pleasing sight. The women leave the upper part of the body bare. If asked about it they say : Are we fallen women that we should cover up our breasts ? On the whole, the features and figures, both of the men and the women, are well-favoured. I have not come across a single individual who is disproportionately fat or lean. The strong and healthy bodies, the contented, cheerful countenances of the human folk fit in with the sleek, well-fed cattle and the lush vegetation.

There are but few places in the world that can beat Bali from the pictorial point of view. I feel so sorry that Nandalal was unable to come with us this time,—he will hardly get another such opportunity. On every side lie scenes worthy of an artist's gaze. It is because food is plentiful, that the people have been able to gratify their desire to make their cottages, their furniture, their rites and customs so artistic. We have not yet encountered a beggar ; nowhere have we seen any sign of slovenliness ; everywhere music and dance and theatrical performances are going on,—the subjects being taken from the Mahabharata. Along the road-sides there are all kinds of temples and images. They have indeed no lack of food, for body or spirit. It is a true picture of Sriniketan.—of complete well-being.

The chief feature of their life of festivity is the dance. Just as their coconut leaves wave to the constant sea-breezes, so do the limbs of

their men and women sway to the frequent call of the dance.

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Looking to the West for Guidance

The *Ravensharian* (the magazine of the Ravenshaw College, Cuttack) for April 1928 reproduces the full text of Prof. Dr. S. N. Das Gupta's speech delivered on the Commemoration Day of the institution organised under the auspices of the Old Boys' Association. About the practical side of the Association he observed :

I very much appreciated Mr. Whitlock's (the principal of the College) impressive lecture when he said that the practical side of the Old Boys' Association consisted in their trying to contribute materially to the well-being of this College.

Mr. Whitlock in trying to enlist the sympathies of the old boys suggested that in the meeting of old boys in British institutions also, the old boys volunteered to make gifts to their old College for specific purposes. There is no doubt that apart from the social facilities obtained in such annual intercourse between old pupils and the newer ones the other important side of it was that of getting the old pupils interested in the affairs of the College and of gaining their material support in the development of the many-sided activities of a growing College like this.

But Professor Das Gupta strongly criticised the attitude of those who have always to look to the West for their guidance.

But this affair takes me to other bigger and broader problems of the developments of educational life in this country. Why should it be necessary for us to be told that old boys of a College ought to meet together because they did so in England or that they ought to help their mother institution because old boys in England on such occasions helped their old College ? Why should it be necessary that in all times to awake our own consciousness in favour of our past things we should always have to turn to the West to find out if we were proceeding on right lines or not ? Yet it has been so, and shamefully so in almost every line of our contemporaneous development of thoughts and activities. If we have a right to live as a self-determining people, proud of a great country and of a great religion, why should we have always to look to the West for every kind of inspiration ? Why should it be necessary that in recognising our own men and their work, we should always demand certificates

of fitness from the West? Are we so incapable of judging things by ourselves and do we lack the power of understanding our own good to such an extent, that in most cases for each step that we take, we should have to look to the West for our guidance? English education has been introduced in this country for about a century but even now we all feel that it has not yet been able to fit itself to the national temperament and genius of the race. The learning that is acquired in the colleges, it is often said, is not true learning; it is often mere cramming, some collection of facts and dates which lack the self-determining activity of a living whole.

Next he explained the true meaning of the term Education.

We are unable to realise that neither the leaves nor the branches nor the trunks nor the roots make up a tree but they all go together to take their share when the vital principle of the tree is budding forth and shooting forward in newer and newer creations. Education, if it has any meaning, means the growth of this creative power by which the mind by assimilating the known facts and digesting them into its vital life shoots forward as a creative unity, a creative power that creates new facts, makes new conquests, lives a new life and breathes new beauties. The spiritual nature of this growth may have its racial, temporal and spatial peculiarities but the principle that lives through the spread of education is the gradual rebuilding up of a vigorous intellectual and spiritual creative unity of thought and action.

Scouting in India

The Volunteer for March-April complains that the scout movement as practised in India at present does not touch our national aspirations. Says the journal:

Our whole quarrel is with the scout movement as practised in India under official wings—and its by-products—the scouters. We have nothing to say against scouting as an idea, as it is practised in the independent countries where—like a variant of Pelmanism in the physical plane—it is designed to train a boy to be alert and adventurous and enjoy his youth thoroughly.

In India, however, the movement is barren and is bound to the barren on the whole, because it does not touch national aspirations. It is the outlook and the temperament that scouting engenders which calls for our comment; not the details of its training, of its dress, or its paraphernalia which are commendable from the point of view of youth organisation. Our questions are:

1. Do scouters and scout organisers hesitate, or do they not, to present before the minds of young scouts unequivocally that we have to train ourselves for Swaraj?

2. Do they or do they not ape and adopt songs, stories, fun and frolic at camp fire rallies, which are of foreign origin without any conscious attempt being made to explore the rich field of Indian culture and tradition and imbibing a fervent love

and devotion for Indian languages, history and tradition?

3. Due to the fact that the heads and superior officers hold honorary ranks in the scout movement, is it or is it not a fact that very often the only sign of the movement in a town is the occasion of a supernatural or other visit? How often are such shows trumped up? How often do scouters and scout-masters who are after all human beings and who are many of them subordinate government officials succumb to the temptation of showing themselves off on such occasions with motives other than those of merely training Indian Youth? As a consequence is not the movement worked, like Government Departments, to produce the impression of work, in the shape of diaries and reports, rather than the ever present purpose to train Indian Youth into self-respecting patriotic Indian citizens.

Ruin of Indian Villages

Mr. Huson Olcott in an interesting survey of Indian rural condition in the April issue of the *Mysore Economic Journal* describes how poverty, ignorance, disease and death have been causing havoc to the villagers who 'continued their quiet life close to God's fragrant earth until two or three centuries ago.'

Disease and death are terrible drains on the villager. He likes personal cleanliness and bathes frequently but lives in filthy surroundings. He is devoted to his family but tolerates the piles of dust and rubbish near his house which bring them disease. Fortunately, for our brother the villager, the sun of India kills germs more effectively than the sun in countries where his rays are less direct and more blocked by clouds. Were it not for the sun, the death rate would be even higher than it now is, nearly 30 per 1,000. On the whole, the villages are slightly more healthy than the towns. Plague and cholera make terrible ravages in the country but they cause even more deaths in towns, where the people are crowded together in unsanitary dwellings. However, the influenza scourge which destroyed twelve million lives in 1918 and 1919, made even more dreadful havoc in rural than urban areas. Many villages had not one survivor. When an epidemic threatens, the villager frantically sacrifices a cock or a goat to the village demones. In addition to such appalling pestilences are the grim spectres of famine waiting on the threshold of many rural homes ready to pay an accustomed visit. Less feared are the insidious diseases that day after day, year after year, undermine the vitality of India's peasants and unfit them for working or thinking. Malaria and kala-azar fever and hook-worm do untold damage of this kind. Being less noticeable than a violent epidemic, they are harder to control and probably do more harm. Fevers alone account for four million deaths a year.

Poverty and ignorance bring about insufficiency of food, contaminated water and dirty housing conditions. These together with gross superstition

and early marriage, bring about illness and death. A large part of the deaths are preventable but adequate medical treatment is scarcely known in the villages. In addition to medical service, a broad programme of rural reconstruction must be put into effect before the villagers can have abundant lives free from the constant dread of disease.

Causes of Prostitution

J. K. Mistri writes in the *Social Service Quarterly* for April :

It is healthy sign of the times that the subject of prostitution, which until a decade or so ago was surrounded with a veil of mystery and about which not only was it considered improper to speak but even to think, has been openly viewed in its true perspective not only by the social workers and reformers but by the thoughtful and intelligent public. This changed attitude is due to the fact that people are realising the havoc it is playing with the physical, moral, mental and economic well-being of the present as well as of the future generation. What is a matter of greater satisfaction and importance is that women, who up to now had remained the silent and distant spectators, are also beginning to realise that their self-interest, self-respect and honour are involved in it and are awakening to the need for action in the matter. This is a problem that does not affect only a particular class or individuals but the whole nation are large. People need not imagine that they are safe because they themselves and their children are good and have nothing to do with the evil. One of the consequences of this evil is venereal disease, and there is the risk of their children or themselves being infected indirectly or their children marrying diseased persons. The problem is two-sided and must be dealt with accordingly. It is a question of demand and supply, but hitherto it has been looked at from one point of view only, and the world has exercised enough cruelty upon these poor unfortunate, friendless, and helpless women. In India, at any rate, many of these women are victims of circumstances, more sinned against than the sinner. At times, everyone's hand is against them, that of society and the police. Even the State derives revenue in the shape of income-tax from the shame and misery of these women. The problem cannot be solved by focussing on women alone. "Cut off the demand for prostitution and the brothels will naturally starve." The causes of prostitution are many and deep-rooted in our social system. Sometimes there is a very narrow margin between the economic and basic ones.

Stri-Dharma

We are very glad to find that *Stri-Dharma* (official organ of the Women's Indian Association) has been reconstructed in an

enlarged and improved form with the addition of a Hindi section.

Education for Muslim Girls and Purdah

It is a happy sign that Muslim women should demand the establishment of more High Schools for girls belonging to that community. We read in the same journal :

The Madras Muslim Ladies Association held a meeting to pass two resolutions to the effect that the Government should start more High Schools for Muslim girls and to urge the corporation to open Purdah Parks in congested city areas.

It is excellent that the Muslim women should demand these things for themselves. The more universal education we have in all communities the better.

Commenting on the *Purdah* the writer observes :

We, however, wish that in the second resolution the Muslim women had also demanded the abolition of the Purdah which is one of the root evils, rather than demand facilities, to patch up old customs to suit modern ideas. Is it not far better to do away with the evil of Purdah which one will admit is most unhealthy and cramping to the physical as well as the moral welfare of a woman?

The Health Officer of the Calcutta Corporation writes that :—

"Between the ages of 15 and 20 years, for every boy that dies of tuberculosis, six girls die."

"I am convinced that it is the retention of the Purdah system in the densely populated gullies of a congested city that dooms so many young girls to an early death from tuberculosis. In less densely populated areas, where detached houses with compounds are possible, the Purdah system could be adhered to without seriously affecting the health of the inmates of the zenana."

"In a great city, it is difficult to secure absolute privacy without shutting out light and air, as houses in narrow lanes and gullies are almost certain to be overlooked, consequently, the zenana is usually situated in the inner portion of the house, ill-lighted and ill-ventilated, but effectually screened from observation."

Indian Youth Movement

The Young Men of India Burma and Ceylon in its May issue reproduces the illuminating address delivered by Mr. C. F. Andrews at Ahmedabad on the occasion of the inauguration of "Youth Week" in the course of which he traced the development of the Youth Movement in many lands. He advised the organizers of Indian Youth League as follows :

India needs her own return to Nature. The

all-obsessing miseries of modern life have gone deep down into the heart of Indian society. The gulf is tending to become wider between the village and the city. If only, through the Youth Movement in India, this division could be bridged over, if only, this almost universal depression of misery could be banished, it would indeed bring in a brighter day, not only for India herself, but for all mankind. There should be no great difficulty in organizing walking parties in this country. Rest-houses can be found here and there in the villages. Dharmasalas are also not uncommon. Owing to the glorious Indian climate, where, for a great part of the year, the air is dry and the sunshine is ever present, camping out on long walking-tours is an easy business, which adds to the zest of living. Physical drill and gymnastics have, of course, their place in any scheme for youth training in great cities; but the energy that comes through walking and singing and taking delight in the country, with all its beauty, is a form of happy exercise that can never be acquired in a gymnasium. Surely, also, the time has arrived when the incessant criticism should be removed, that 'educated India cares little for the poor people in the villages'. This criticism was always more than half untrue; but the modicum of truth that still remains could be dispelled, if only the Youth Leagues of India led the way.

Shama'a on the Development of the Indian Theatre

We read in *Shama'a* for January-April:

For some time past we have been considering some of the practical ways of developing the Indian Theatre. Obviously nothing improves staging better than a demonstration of how best to do it. Under the guidance of our Editor a small group of enthusiastic men and women have gathered as the nucleus of a group who in course of time, it is hoped, will be able to interpret on the stage the real spirit of the finer forms of histrionic art. A very successful beginning was made in this direction in October last year when Tagore's *Dancing Girl's Worship* was staged at the Excelsior Theatre in Bombay. In many respects this drama is unique. It is written only for a cast of women. It shows the conflict between Buddhism and Brahminism and how the stern worship of even a dancing-girl could profoundly stir our emotions and play so considerable a part in the life of the Royal Court. The ladies who took part in the play in October came from various different communities, including even the Anglo-Indian, who are supposed to be not quite interested in purely Indian drama. The play was no doubt in English (the Visvabharati version) but the setting and background were entirely Indian and the touch of Bengali music by Mrs. Sunalini Rajam (who took the part of the dancing-girl) gave completeness to the general atmosphere. Mrs. Rajam gave a masterly and beautiful rendering of the dancing-girl's part. Our Editor had herself to set the example by taking the very difficult part of the queen. We are glad that the play was received with great delight by the Bombay public and that many of the ladies who took part were highly spoken of by the Press. This is

perhaps not to be wondered at. There is such talent in the country that the wonder is why only so little of it is liberated for refined and graceful expression. A great and purified stage will be one of the best medium of instructive enjoyment. But—let us not forget—it means resources which few people can afford.

Mrs. Sunalini Rajam and the Editor of *Shama'a* are daughters of the late Dr. Aghornath Chattopadhyaya.

Universities and Politics

At a time when the question whether students ought to participate in active politics has been agitating the public mind, the address delivered by Sir Michael Sadler at the annual meeting of the Indian Students' Union and Hostel, London, and published in the May issue of *The Calcutta Review* may be read with interest. Says he in part:

Except in periods of unusual quietude or in the torpor of decay, universities are not, as we sometimes think them to be, haunts of ancient peace. If we look back upon their history we see them tossed at their moorings by great waves of controversy in religion or in politics, and the storms have been worst when religion and politics have been in explosive combination. In our time, indeed, most universities are remote from political or religious controversy. Their chief intellectual activity now lies in the domains of history, of the comparative investigation of custom and belief, and in the physical and biological sciences. But what lies ahead? Before our eyes, applied science is causing economic change. Economic problems loom larger in politics. But they touch at many sensitive points the lives of men. They involve ethical questions, questions of responsibility in employment, new contacts between races, our assessment of the value of what we may enjoy in life. There are signs that these questions may touch the quiet of universities. By the law of their being, universities have one foot in the past and one foot in the future. Within their walls meet minds which are mature and minds which are promising and eager but still immature. To blend these two is to help in stabilizing society. But at times of rapid change in social or intellectual outlook, courses of academic training are in danger of getting out of date. Old ways of thought may become obsolete, not by reason of inherent defects but through subtle changes in the mental appetite of the young. At these times conservatism which is rightly cautious may be over-tenacious of tradition. Into this mistake fell the English universities at the Renaissance, the University of Paris in the time of Descartes, some of the German universities after the Thirty Years' War. Again, it is a perilous time when a new culture and power of large-scale industry impinge upon the venerable studies of an antique civilization. And whenever the spirit of Nationalism has gripped the imagination of the most eager-minded part of the community, universities, because one of their functions is to stabilize society, are wise,

I think, in not withholding sympathy with what is fair and feasible in national aspirations.

To sum up: Politics play so great a part in life that places of education which prepare young men and women for life cannot be isolated from politics. Every university has always been the scene of political discussion. The hardest questions of belief and duty both in religion and in politics cannot be evaded by old or young in any centre of sound learning. Political philosophy and its applications have been inseparable from university training from the days of Isocrates, Plato and Aristotle to those of Treitschke, Henry Sidgwick, and Woodrow Wilson. To think and talk about politics during undergraduate days has for centuries been part of the training of those destined to lead in the public affairs of their country. [The words italicised by us show that Dr. Sadler does not advocate the active participation of students in current political affairs.—Ed., M. R.]

But the first duty of a university and of all those who work in it is to get at the truth. To hear both sides, to be candid and fair-minded, to shun (except in debate) the spirit of party, are primary obligations on those who teach and learn in it. But if the conditions of life in a country are unhealthy, political talk may become feverish and unbalanced. In such circumstances, university teachers and students are under especial obligation to set an example of steadiness in judgment and if after patient thought conscience constrains them, of courage in standing up for what at the moment may be the unpopular side.

Governments' Tactics of Shelving Popular Measures

Mr. Doongersee Dharamsee in the course of an article in *Welfare* for May narrates how the Indian Merchant Marine after a long and brilliant history covering a period of more than twenty centuries has been brought to its present low level by a foreign Government for "Selfish Motives." Incidentally he points out how the recommendations of the Indian Merchant Marine Committee which fell far short of Indian expectations have been shelved by Government like all other beneficial matters of vital national importance.

In an article on "Indian Shipping and Mercantile Marine" in *Welfare* of July, 1923, the great difficulties under which this industry was suffering were shown. After that much water has run under the bridge. Many eventful things have happened in five years which have brought this question prominently before the nation. The Indian Merchant Marine Committee has issued its report which though falling far short of the aspirations and expectations of the nation is, however, something in the nature of half a loaf is better than no loaf. Our benign Government is pleased to turn down the main recommendation of the Committee. As usual our Indian Government is an expert in the tactics of shelving most beneficial matters of national importance. If there is a great popular clamour for undertaking any step or legislation

which is directly or indirectly against the vested interests of the Europeans, our Indian Government in order to gain time appoints a commission to investigate and take evidence. Two to three years naturally pass in the appointment of the Commission, taking evidence from the witnesses in the different parts of India and then deliberating and issuing a report. Then this report is subjected to a long delay in the hands of Government of India and the Secretary of State in London. The Secretary of State is the guardian angel of European interests who would not tolerate a single suggestion or recommendation which even slightly affects the vested interests of the Europeans. The Government of India is ordered from home to strike off those recommendations which are not liked by the home people. Legislation on these lines is introduced in the Legislative Assembly. Where popular leaders try their utmost to introduce amendments to bring it in line with national requirements, Government is obdurate and with the help of the Council of State successfully pilots the bill or gets it 'certified' through. Thus, many a popular measure meets the inevitable fate and the great national question of merchant marine is not an exception.

Monograph on the Mohenjo-daro Excavations

Sir John Marshall writes in *The Benares Hindu University Magazine* for April:

A three-volume monograph on the excavations at Mohenjo-daro will be going to press in a few weeks' time and may be expected to be issued to the public in the early part of next summer.

Since this site was discovered by Mr. Banerji six years ago, the task of excavating it has been carried forward by a succession of different officers belonging to my Department: first by Messrs Vats and Dikshit; then by the writer himself; and latterly by Rai Bahadur Daya Ram Sahni and Mr. Mackay, whom the Government of India has recently been fortunate in attracting from Mesopotamia.

With the work of all these officers, the forthcoming volumes will deal in extension; at the same time, it will aim at surveying generally the whole field of pre-historic culture now opened up in Sind, and the Punjab and Baluchistan, and, besides special chapters by other experts, will include an analysis of all the pictographic records from Mohenjo-daro and Harappa by Prof. Langdon of Oxford and Messrs. Sydney Smith and Gadd of the British Museum.

The Bolshevik Air-Power

Mr. V. B. Mehta writes in the *Indian Review* for April:

How few people know of the attempts that Russia is making to dominate the air. It was not till 1922 that Soviet Russia made up her mind to become a great air-power; and to realize her ambitions she has since then bought a large number of machines or parts for them from

Germany, Holland, Austria, and Italy. She has also extended her commercial air-routes, trained pilots, and equipped aerodromes. About the middle of 1925 she possessed on her active list 987 aeroplanes and seaplanes, which included observation-machines, fighting-machines, and heavy bombers.

The Soviet Government contributes a certain sum of money for the buying or building of the new Air-Force, while the rest of the money is given by the people. A society called "The Society of Friends of the Air Fleet" has been formed under the chairmanship of M. Rykoff. Its members, who are the joint owners of the Air Fleet, contribute 60 kopeks each annually. At the end of last year, the members of the Society numbered 3,000,000. The Society has branches all over what was formerly called the Russian Empire. The membership of the Society is increasing rapidly on account of the propaganda which is carried on by means of circulars, lectures, and cinemas. Joy-rides are also given free to the people. People are made to feel their proprietary rights in the Air Fleet, and so they have willingly paid their contributions which amount to over 12,000,000 Rupees.

The aeroplanes bought or built by this Society are for civil and military purposes.

Practically the whole aerial system from London through Amsterdam, Berlin, Moscow, Kiev, Odessa, and thence into the Caucasus is under Russo-German control. The Dobrolet is a Soviet Society managed by the Junkers Company and operates between Leningrad and Rostov to Batum, and through Tiflis traversing the Caucasus to Baku. A recent extension of the line now joins Baku to Teheran via Pahlavi (formerly Eozeli). The Persian Parliament ratified in February 1926 the concession to the Junkers Company to carry their air mail for five years. The Society has also started another route in Turkestan from Tashkent to Vyernyi on the Chinese frontier, and runs a regular service between Bokhara and Khiva. The Ukrvozdukhput is operated in the Ukraine, and its Moscow agency is taken over by the Deutscher Aero-Lloyd. The Zakavia operates in Trans-Caucasian States with its headquarters at Tiflis. It has recently run a feeder line to its Trans-Caucasian route to Erivan, the capital of Soviet Armenia. The 1924 reports show that these four Companies flew 1,000 flights over 287,000 miles carrying 25,00 passengers and 100,000 lbs. of weight.

The Turkestan Soviet Air Force has faster planes than any the British have in India, Russia has also given a gift of 12 aeroplanes to the Afghan Government. The personnel of these aeroplanes is mainly Russian and German, and its aerodromes at Sherpur near Kabul, Jelalabad, Kandahar, Haibak, and Charikar were laid out under Russian and German directions. The British Government is therefore feeling very anxious about the safety of India.

We are also told that Soviet Russia is beginning to stretch an air-arm towards the Far East.

Last year, the Society of Friends of the Air Fleet organised an air-flight from Moscow to Peking. The Soviet Government declared at the

time that the objects of the flight were three, namely, (1) The exploration of an air-route to the Far East; (2) The cementing of relations between the Soviet Government and the friendly peoples of Mongolia and China; (3) The training of pilots. It is probable that airways will soon be constructed across Siberia into Mongolia, Manchuria and China.

It will be remembered that there was also a Japanese flight from Tokyo to Moscow last year. Did that flight signify that in the not distant future Russia, Germany, Japan,—and perhaps Nationalist China which is so much under "Red" influence—will form an air alliance? Eastern Europe, the Near and Middle East, and the Far East are already under the control of these nations. What more they might do after their alliance is cemented, we must wait and see.

Indians Abroad

The following figures of population of Indians abroad according to the latest returns are reproduced from the same journal.

Name of country. Indian population. Date of census

<i>British Empire</i>		
Ceylon	820,000	1926.
British Malaya	660,000	
Hong Kong	2,555	" 1911
Mauritius	264,527	1921
Seychelles	332	1911
Gibraltar	50	1920
Nigeria	100	1920
Kenya	26,759	1926
Uganda	5,604 Asiatics	1921
Nyasaland	515	1921
Zanzibar	12,841	1921
Tanganyika Territory	9,411	1921
Jamaica	18,401	1922
Trinidad	121,420	1921
British Guiana	124,938	1921
Fiji Islands	60,634	1921
Basutaland	179	1911
Swaziland	7	1911
Northern Rhodesia	56 (Asiatics)	1921
Southern Rhodesia	1,250 (")	1921
Canada	1,200	1920
Australia	2,000	1922
New Zealand	606	1921
Natal	141,336	1921
Transvaal	13,405	1921
Cape Colony	6,498	1921
Orange Free State	100	1921
<i>Total for British Empire.</i>		2,294,724
<i>Foreign countries.</i>		
United States of America	3,175 (Asiatics)	1910
Madagascar	5,272 (")	1917
Reunion	2,194	1921
Dutch East Indies (Say)	50,000	
Indians		
Surinam	34,957	1920
Mozambique	1,100 (Asiatics and half-castes)	Not known.
Persia	3,827	1922
<i>Total for Foreign countries.</i>		100,525.
<i>Grand total of Indians overseas.</i>		2,395,249.

Achievements of Ancient India

Khalilur Rahaman writes in *Patna College Magazine* :

To Europeans, Greece is the home of Philosophy, Science, Art, and every intellectual creation ; and there are the best reasons for this opinion too. Yet, there are Asiatic lands which, in the history of culture deserve a place besides Greece, as sources of light and spiritual help. These are India and China. We find a systematic growth of culture and intellect in the three countries almost about the same time quite independent of one another.

From a very early date Music has been studied and cultivated in India.

Linguistic science was known to the Indians from a very early date.

India bears the palm in the matter of Linguistic science.

Our setting of Greece, India and China together is further justified by the fact that these three lands each independently invented coins : China about 1,000 B.C., Greece about 700 B.C. and India about 400 B.C., and from these three beginnings all other coinage of modern times has developed.

As regards strong rule, good government, and wealth, India was unquestionably great.

There were many republics existing in north India in 6th and 5th Century B.C. They were aristocratic, and not democratic, in outlook and in government, and were thus not unlike the early Roman republic. During the youth of the great Buddha, his father Suddhodhan was the head of the republic of the Sakya clan.

Remarkable it is to note that philosophy sprang up spontaneously and independently in these three far-sundered lands—Greece, India and China.

Another link which unites Greece, India and China is the search for a trustworthy Logic—the Science of Reasoning.

In every land of the East where Buddhism or Hinduism went in the middle ages, the knowing traveller recognises to-day in the architecture and sculpture before him many characteristics of Indian religion and art. The architectural styles of China and Japan, Cambodia, Java and other Eastern countries are characterized by Indian ideals.

Special schools were created in those days to train students in law, government, war, medicine, rhetoric, poetics and mathematics. In the 4th Century B.C. a great university had grown up at Taxila, and thither from every quarter of India, the finest young men went for education. Then after the Christian era two Buddhist universities grew up farther to the south, at Nalanda in Bihar and at Vikramasila, on the Ganges. Down to 1200 A.D. these universities were to Asia what Bologna, Paris and Oxford were to Europe in the middle ages.

Like Greece, India had its dramatic art distinguished from other national styles by notable differences.

The drama arose in North India in the First Century B.C. and has a history of a thousand years, reaching the height of its glories in the plays of Kalidasa in the 4th Century A.D. His

Shakuntala is a master-piece of dramatic and poetic work. These developments which India attained were in no way inferior to those of Greece or China.

Calcutta Corporation Councillors Responsible for Cholera Epidemic

The Calcutta Medical Journal, edited by distinguished physicians, blames the Councillors of the Calcutta Corporation for having unwittingly caused the death of hundreds of citizens from cholera and typhoid fever.

The Health Officer of the Calcutta Corporation has done his best to check the spread of cholera in Calcutta. The latest remedy has been widely advertised and freely circulated. But no special attempts were made to supply sufficient quantities of pure drinking water. The Councillors of Calcutta have after a great deal of deliberation negatived the proposal of providing the town with tube-wells. The supply of unfiltered water has failed miserably in some wards. The commencement of the epidemic coincided with a strike of the sweepers.

We should like to impress upon the Councillors of the town that they are responsible for this epidemic and for the deaths caused by it. The Councillors have not been negligent, however, in so far that they have made provisions for a large project for the supply of filtered water, but they have failed to see the project carried through quickly, and they even, much less the citizens of Calcutta, hardly know when the grand project will be completed.

We believe that this epidemic has partly at all events been spread by the remissness of the Corporation in supplying filtered water in sufficient quantities in a year when there has been no rains for some time, and the heat has been excessive and consequently the people requiring larger quantities of water.

Ideals of Gurukula

Principal T. L. Vaswani's convocation address at the Gurukula University, published in *the Vedic Magazine* for April was an excellent vindication of the Gurukula ideals. He characterised the current system of education in India as a bad "imitation" which leads to "emasculatation."

Current education in this country is a transplanted system. It is an imitation,—a bad imitation. And imitation is emasculatation. In a period of India's low vitality was the current system imposed upon her. It had its origin in France in the days of Napoleon ; it was imposed on India by England, it was essentially bureaucratic, aiming at 'efficiency' of a foreign Government, not setting free the powers of the people. The object was to "train" cheap clerks and little officials to help the British administration. Here then is the tragedy of the present system, it is not organic. It is cut off from the soul of the people. It is

distinguishing; it separates the mind from race-memories. Truly has Sri-Krishna declared in the Gita: "From the breaking of memory results wreck of understanding, and from wreck of understanding a man is lost."

This Gurukula stands as a shining witness to some of the great race-memories of this ancient gifted land. Therefore, is this Gurukula destined, I believe, to play a significant part in the evolution of a new Indian Renaissance which is essential to the rebuilding of a new Indian nation. For, never let it be forgotten that a nation is a psychic entity and is brought into being by ideas and ideals transmitted by the race-consciousness and the environment. They are true architects of a nation.

How to avoid Infection

The Oriental Watchman and Herald of Health for May says:

The diseases transmitted by food and drink may be avoided if one will refuse to drink any unboiled water, to eat any uncooked food, and to eat with unwashed hands. The dishes should not be washed in cold water, which may contain parasites, but should be scalded.

In order to avoid skin infections, insist on having the laundry work boiled, for ringworm and other skin diseases are known to be transmitted through the laundry. In bathing, use rain water of known purity. The water from a pond may contain parasites.

Lastly, while one should know the different sources of danger, and should form the habit of doing everything in such a way as to avoid infection and to preserve the health, the matter should then be dismissed from the mind. Nothing is so deleterious to a person as to be constantly fearing some disaster. To live healthfully, one should early form correct health habits, and as soon as the practice of hygiene becomes habitual, forget it.

Some Defects of our Educational System

Mahatma Hans Raj draws attention to some glaring defects in our educational system in the March number of the *D.-A.-V. College Magazine*, one of which is:

It is often complained that our students suffer under a rather heavy burden of too many subjects. There are some who hold that certain subjects should always form a part of a boy's education—in fact most experts would suggest that their own particular subject must form a part of a boy's necessary equipment whatever might happen to other subjects. There are others who suggest that the burden on the shoulders of our boys is becoming increasingly heavy. Cannot a compromise between these two views be possible? If we would make a distinction between the subjects that are to be taught and those wherein a student is to be examined by the University, a way would be found out of this difficulty. The headmaster's certificate of adequate knowledge in former subjects may be considered necessary as has been suggested by the Calcutta University in the

case of manual training. This would equip the students with the necessary knowledge of these subjects while saving them from the heavy burden of preparing them for the University examination and prevent cramming.

Racial Relations in the U. S. A.

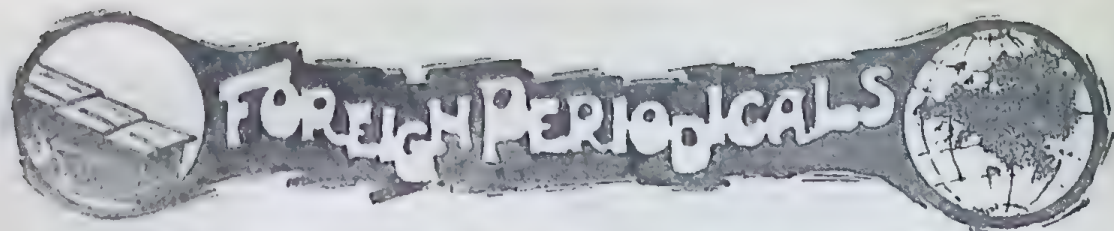
The National Christian Council Review, in reviewing the activities of the Commission on inter-racial co-operation" for 1927, observes:

One of the disquieting features of the year has been the high school strike at Gary, Indiana, where white pupils refused to allow negroes in the school. To quote the report, a significant feature was the fact that a large percentage of the strikers were young people whose parents were born in European countries, indicating the presence of new elements in American race prejudice due to economic fear and industrial competition. Other discouraging elements of the situation are the great disparity in the quality of educational opportunities provided for children of the two races; and the entire lack of proper provision for defective and delinquent negro children, this very lack increasing the prevalence of such crimes of violence as are particularly associated with the feeble-minded of all races. Conditions in the 'Black Belt'—the area of rural counties containing more than forty per cent. of negro population—show the fewest signs of progress. The most discouraging feature is the apathy of large sections of the Christian Church, who fail to grasp the peculiar responsibility of Christ's followers or the implications of their Christian faith as it applies to race relations.

But in India communal dissension is regarded as the chief reason of her subjugation and backwardness!

The Commission has been rendering useful service in other ways as would be evident from the following remarks:

There is, however, another and brighter side. Lynchings have decreased from thirty in 1926 to sixteen in 1927. A county in Texas has just opened a new hospital with the same facilities for patients of both races, and with equal opportunities for negro and white physicians. In many places the schemes for community welfare are managed on an inter-racial basis, both as to contributions received and as to the expenditure of the funds. Perhaps the greatest encouragement comes from the new attitude of students and of educational institutions. About a hundred such institutions are offering courses in race relations; students, negro and white, are holding joint 'forums' in a number of centres; essays and these are being written on the subject; and research projects are under way. In many cases this new interest leads not only to theoretical study, but to the formation of personal contacts and of co-operative work between members of the two races.



India and the Simon Commission

Die Rote Fahne, the official Communist daily of Berlin, makes the following remarks on the demonstrations that signalled the arrival of the Royal Commission in February last:

The English press has vainly tried to avoid discussing the significance of recent events in India. Although the English censor still prevents our getting a clear picture of what is going on, it is at least clear that anti-imperialist strikes and demonstrations are taking place in all parts of the country. The first clear evidences of a growing national revolutionary movement date back to 1921. The big cities of India are now in a state of siege. English armored automobiles circulate through the streets, and English police fire at parading demonstrators who have here and there embarked upon a barricaded warfare with the armed powers of English imperialism.

The cause of this movement is the arrival of the English Royal Commission whose appointment was promised in 1919 and whose present duty is to investigate how much the Indian people are fitted for further self-government within the British Empire. No Indians are represented on the Commission, which in point of fact merely symbolizes the common imperialist front of all English parties against the Indian people. At the head of the Commission stands Sir John Simon, a Liberal M. P. and therefore a member of the Opposition. The Commission also includes Mr. Walsh, the Minister of War in MacDonald's Cabinet, and Major Attlee, an undersecretary in the War Department of the same cabinet. Both these men represent the forces of English social imperialism.

The December session of the Indian National Congress in Madras made it clear that the arrival of this Commission would arouse widespread opposition. The National Congress, which includes all elements of the Indian National movement, from the most reactionary of the big Indian capitalists to the most radical members of the Workers' and Peasants' Party, adopted a resolution of decidedly Left Wing tendencies. For the first time in its history the National Congress officially demanded the complete independence of India—a programme that Gandhi had refused two years ago.

The Indian people are now living under the dictatorship of English imperialism, which has been further intensified by the so-called Bengal Ordinances of the MacDonald Government. The demonstrations in Bombay, Madras, and Calcutta instinctively and rightly attacked, not only the

Conservative Government, but His English Majesty's Liberal and Labor Opposition as well.

The Uprising in Canton

In the course of an account in *Humanite* regarding the three days' revolution at Canton last December, an "Eye witness" gives a picture of the affairs and shows how revolutionists go about their jobs:

The Canton Commune committed no great political error. Its policy was in reality extremely just. Its decrees assured the co-operation of the working masses, the peasants, the petty bourgeoisie and the soldiers. It addressed appeals to the workers and peasants of all China, and to the international proletariat. Its decrees will be read, spread, and commented upon by peasants and workers throughout all China and throughout all other colonial countries. The latest Chinese exploit will be compared with the fruits of a year of Kuomintang government.

Canton has proved that the Chinese working class can take and exercise power. The correction of certain faults and omissions that led to the defeat of the labor government will permit it in the near future to maintain itself in power once power has been seized. Canton has shown the masses their one and real leader—the Chinese Communist Party.

India in the Eyes of Continental Europe

We read in *The Hindustanee Student* excerpts from Dr. Taraknath Das's lecture on the attitude of Continental European powers towards India. Although the Anglo-Saxon world is primarily interested in India, the view of the Latin world, Teutonic world, Slavic world, Scandinavian world and the League of Nations regarding India, as pointed out by Dr. Das, may be read with considerable interest.

FRANCE AND INDIA

The trend of French thought on India can be fairly understood from the study made by various French savants. In his book "America and Race for World Domination," Prof. Albert Demangeon of the Sorbonne writes:

India is the typical colony for exploitation.

Immense, rich and thickly populated she represents for her masters at once a fortune and a defence. It is through India that the British Empire assures its destiny. India is the halting place of British commerce to the Far East. India gives the fleet places of support for the sea routes. India recruits for the army legions of high-spirited soldiers; native contingents fight for Great Britain in China and South Africa.

From the standpoint of World Politics, French statesmen are interested in India. They realize that the center of gravity of World Politics has shifted to the Far East and to the Mediterranean; and no practical statesman can ignore the value of India's man-power, economic strength and strategic position, in the equation of future balance of power.

ITALY AND INDIA

New Italy appreciates India's struggle for nationhood. I have come to the conclusion that Fascist Italy has great interest in establishing closer cultural, economic and political connection with India. However, it was in the International Philosophical Congress held in Italy that Indian philosophers such as Professor Das Gupta and others were given recognition on equal footing. It was Italy which took the initiative of sending a cultural mission to "Indian India," by sending the foremost Italian scholars to the Viswa Bharati. The Italian universities presented a library of Italian literature to the same institution. Dr. Tagore's reception in Italy by Premier Mussolini is of great international significance. I was in Como, at the Volta Exposition, held in memory of the great Italian scientist where India was represented by two Indian physicists of repute—Professors Bose and Saha. Indian students are welcome to Italian Universities. Rome is the home of the International Agricultural Institute where practically all nations of the world are represented.

The progress of Italian shipping and industry makes it imperative for Italy to seek new markets for finished products. It will depend upon the far-sighted Indian patriots to promote cultural, economic and political co-operation with Italy in terms of reciprocity.

GERMANY AND INDIA

It is universally recognized that of all the Western nations, German people have been deeply interested in Indian thought. During the last twenty-five years more books on Sanskrit literature and various schools of Hindu philosophy have been published in Germany than in India. Indian scientists, poets, and scholars are given the heartiest hospitality by the cultured Germans.

German industrialists realize the importance of India better than any other people. Before the World War, Germany was on the road to commercial ascendancy in India. It caused real rivalry between Great Britain and Germany.

At the present time Germany has no political ambition in Asia; she knows that she can never secure a foothold in Asia, without creating certain conditions which would be dangerous to her own real interests. It is generally recognized in Germany that politically free India will be an asset to Germany from the commercial point of view; and from the standpoint of international relations freedom

of India will increase Germany's power and influence in World politics, whereas it will decrease the power of the present colonial powers of the West.

German educational institutions are welcoming foreign students. Japan of all nations, has fully realized the significance of it and the German-Japanese Institute has been established in Berlin.

RUSSIA AND INDIA

Even during the regime of the Tsars, Russian universities carried on Oriental studies on an elaborate scale. This has not been given up; on the contrary, it has now been intensified in every sense of the word. The Soviet Government is not satisfied to confine the work of Oriental studies carried on by eminent Russian scholars, but they have made special arrangements for Oriental students to study Russian history and literature.

Soviet Russia, having all forms of civilization within her borders, and the Russian people being less prone to exclusiveness on racial grounds is sympathetically inclined to Asian culture and institutions.

Russian interest to attract the intelligentsia of India, is seen in the invitation extended to the Indian leaders, journalists and educators to participate in the celebration of the Tenth Anniversary of establishment of the Soviet Government. Men like Pandit Moti Lal Nehru, Ramananda Chatterjee, Prof. K. T. Shah and others are certainly not communists; but they were invited. Russia wants to remain on friendly terms with India.

SCANDINAVIAN COUNTRIES AND INDIA

It is sufficient to mention that the interest of the Scandinavian countries in Indian thought and aspirations is genuine. They have shown their friendly attitude on every suitable occasion, by according proper recognition to Indian scholars such as conferring the Nobel Prize on Dr. Rabindranath Tagore. The Scandinavian countries are not imperialistic and they want to remain neutral in all international conflicts. Thus the public opinion of the Scandinavian people is a very valuable asset.

INDIA AND THE LEAGUE OF NATIONS

No nation, which wishes to cultivate world public opinion, can ignore the institution of the League of Nations. India, as a member of the League, should utilize it to the fullest extent. But it is not being done by the Indian people. On the contrary India is in many ways being misrepresented in the League of Nations, because, under the existing system, persons sent to the League to represent India usually do not represent the people and their aspirations. They should insist that none should be sent to the League to represent India who does not enjoy confidence of the Indian Legislative Assembly.

There should be established at Geneva an India Information Bureau, free from British Government or League control, and under the guidance of an able and recognized Indian leader, familiar with world politics.

Newspapers and the Advertiser

The World Tomorrow explains how far the public belief that "the Press is in a large measure dominated by the advertiser" is true.

How does the daily of today stand in relation to the advertiser? That is one of the first questions that is asked me whenever I speak on journalism, and from the character of the questions asked it is plain that the public believes that the press is in a large measure dominated by the advertiser. It is my belief that in this respect, too, we can record a great improvement in journalism. There are prostitutes in every profession and plenty of them among the 1,950-odd dailies published in this country. Weak newspapers are often likely to yield to the temptation to let the large advertiser take charge of their editorial columns; the strong ones are freer from temptation to yield and freer from danger of boycott, because groups of advertisers realize that the enormously increased volume of advertising in the successful newspaper has relatively decreased their individual value to the newspaper manager. Strong newspapers are indifferent to threats of boycott. I have before this recorded the courage of the *New York World* when a department store manager demanded that it should make no mention whatever of a serious elevator accident in the store. The answer of the *World* was to put the news of the accident at the top of its first page, under a conspicuous headline.

We are further told:

As for the character of the advertising, here, too, we can record a great improvement, at least in the dailies in the big cities. The old patent medicine has been driven to the columns of the weeklies of the rural districts and the weak small-town newspapers in order to call its wares to the attention of the gullible. Laws against get-rich-quick advertising in the financial field have helped newspaper owners to a better morality.

Other factors which have helped newspaper editors to purify their advertising columns have been frequent successful suits against them—not, however, reported in their news columns—because of losses sustained through improper advertising or because of misstatements in the advertisements themselves.

Still another abuse which is yielding to the progress of time is that of political advertising.

The "Magazine King" of Japan

Isah Yamagata tells us in *The Young East* the life-story of Mr. Seiji Noma who is popularly known in Japan as the "Magazine King." The article reveals the extraordinary achievements of the man and incidentally gives some idea of journalism and the reading public in Japan.

Twenty years ago Mr. Seiji Noma was nobody

having been then no more than a poorly paid teacher in a provincial school. To-day, besides being a millionaire, he is the greatest publisher east of the Suez. The figures mentioned of his various publications appear fabulous. In addition to being the publisher of numerous books, he is the proprietor of nine big monthlies. One of these *King*, has a guaranteed circulation of one and half a million copies and none of his other magazines has less than 100,000 readers. It is estimated that the total number of his readers is more than 10,000,000. In other words, one out of every five Japanese is a reader of his magazines. From Hokkaido to Kyushu, in Manchuria, Korea, Formosa, Saghalien, and in that part of the United States, where Japanese colonies are found in appreciable numbers the magazines of the Kodan Sha occupy by far the largest bulk of the stock on display.

What accounts for such an astonishing success as he has achieved? Was it due to a large amount of capital having been placed at his disposal? No, for, as a matter of fact Mr. Noma started with little or no capital. Was it then owing to exceptional cleverness in seizing and making the most of opportunities to meet and please the popular whim?

No, he is possessed of no such talent. The fact is that ever since he started in business as a publisher he has consistently worked hard with sincerity and enthusiasm. This, and nothing else, was the foundation on which he has built up his great business. Mr. Noma now occupies an enviable position, being the proprietor of nine successful magazines. But he never passes a single day in idleness. Like Mr. Curtis, owner of the *Saturday Evening Post*, he continues to work from early morning till late in the evening with super-human energy. In his daily programme there is no time set aside for enjoyment and recreation. The one problem which claims his whole attention at all times is how to make each issue of his magazines a better one than its predecessor. Sometimes he is an able editor, sometimes a good writer, sometimes a shrewd businessman and sometimes an expert advertiser. He gets through as much work daily as five or ten men would accomplish, and stimulated by his example the men under him work cheerfully with might and main as one man.

Every page of his nine magazines reveals his personality, his ideas, his views. He never forgets that he started life as an educator and it is his desire to serve society as an educator throughout his life. It is no exaggeration to say that to-day he is one of the greatest popular educators and spiritual leaders of Japan.

Among the magazines he publishes including one for women, another for boys and girls, another for little children and yet another which is intended for entertainment pure and simple, there is one which is quite unique in character and of which Mr. Noma is particularly proud. This is *Xuben* (Eloquence). There are many books dealing with oratory, but in no other country than Japan is a magazine published which is devoted entirely to the subject of speech-making. It is Mr. Noma's pet magazine not only because it is peerless in character, but because it was this

magazine that gave him a secure foothold as a magazine publisher.

The Imperial New Year Poetry Party

We read in *The Japan Magazine* for March :

The annual poetry party at the Imperial Palace which was cancelled last year on account of the national mourning, was held this year in the Phoenix Hall in the Palace on the morning of January 28.

As he was long indisposed the late Emperor Taisho failed to personally attend the party in the latter part of his reign, to the regret of the nation. Now that the Era of Showa has been inaugurated under the reign of the new Emperor the people's pleasure at the holding of the first poetry party in the presence of the young Sovereign was great. His Majesty made his appearance in ordinary military dress, accompanied by Her Majesty the Empress.

One of the Court Poets made an announcement that in accordance with His Majesty's command "Freshness of the Mountain View" was taken as the subject of the New Year poem. Then the selected poems were read in the order of from the lower grade to the upper, which was followed by the reading of odes composed by the Princes and Princesses of the Blood. After that those of the Empress and Empress-Dowager were read three times each. Finally the first verse of the Emperor's poem was loudly read by Count Ohara, Hassei (chief court poet), and the second verse by the other court poets, repeatedly five times each. The ceremony was followed by a banquet in the South Hall.

This New Year Poetry Party at the Imperial Palace has been a custom for five hundred years. Anybody, even of the commoners' class, is entitled to present a poem to the Court on this occasion. Those selected as worthy are presented to Their Majesties and the princes and princesses. The gathering is a function reflecting the harmony existing between the Imperial Household and the nation at large.

The odes composed by Their Majesties, the princes and princesses, and those selected from among the many presented by the people have been published in the *Japan Magazine*.

The Emperor's poem :—

Yama-yama no Iro wa Arata ni
Miyure domo,
Waga Matsurigoto ika ni ka
Aruran.

(Meaning): At the beginning of the year the mountains look refreshed, but what of the state of the nation over which I newly reign?

Universal Suffrage in Japan

The April issue of the same magazine gives an account of Japan's first General Election under universal suffrage :

The sanction of universal suffrage, the Japanese people's enthusiastic desire for many years, yet

pending so long, having encountered deadlocks in successive sessions of the Diet, at length passed both Houses in the 50th session on March 29, 1925, to go into operation from the following general election.

The ordinary general election was to take place in May, four years after the last election, but the new law's enforcement was in fact earlier, that is on February 20, as a result of the dissolution of the House of Representatives on January 29 this year.

In consequence of universal suffrage, the number of voters was increased by 9,001,000. While they numbered 3,000,000 under the limited election law, they have now increased to 12,000,000.

The candidates reached the large number of 968 compared with the number of members of the Lower House, 466.

As the door-to-door visits to electors which had formerly been made by candidates under the old law is now strictly prohibited, the weapons of the candidates were public speeches, the distribution of literature, and propaganda by means of posters, etc. This was one of the features of the election campaign. Verbal battles were most frequent. For instance, the eighty-eight candidates in the seven constituencies in Tokyo Prefecture held 4,008 political meetings. Individually, one man had one hundred and six of such meetings, heading the record, being followed by ninety-four and eighty-three of other candidates.

The number of those who waived their right of voting was relatively low, much lower than had been anticipated. The highest percentage of abstainers was shown by Yokohama : 35.5 p. c. then Osaka 28 p. c. and Kyoto 29 p. c. In Tokyo, it was a little over 24 p. c. When compared with the 34.6 p. c. of abstainers in the last election for the Prefectural Assembly the general election showed a satisfactory result. These figures in Japan compare favorably with those of the general election in England, with abstainers, coming to 42 p. c. in 1918 ; 43 p. c. in the United States in 1920 ; 38 p. c. in France in 1919.

Eight candidates from these proletarian parties were returned to the Diet, thus establishing their solid foundation in the Lower House. This fact is considered quite a blow to the old-fashioned parliamentarism which threatened the free operation of the Constitution.

Total Ballots, the percentage of abstainers and Valid votes :—

Ballots, total...	9,972,201
Percentage of abstainers, average...	19.9 p.c.
Valid votes...	8,021,479

Economic Re-construction of China

Chien-Tseng Mai in the course of an informative article in *The Chinese Students' Monthly* surveys the present economic position of China. China, according to him, now suffers from chronic poverty and foreign exploitation, although she has a vast fertile soil, innumerable industrial labourers and abundant natural resources. He examines

the different economic problems of the country and suggests the lines on which the economic re-construction of China should be conducted :

Plainly China's pressing need is industrialization and enhancement of productivity. In other words, increase of production is the primary problem in China, though fair distribution should also be duly considered.

Therefore, to decide which system is most desirable is to see which system guarantees the greatest amount of production on the one hand, and fair distribution on the other. As we all know, the total production of a nation depends on the number of productive establishments it has, and the degree of productivity of these establishments. And in turn, the establishing of productive organizations depends greatly on the initiative and the enterprising spirit of the people. This spirit might direct all sorts of forces to all lines of productive activities, and build up economic enterprises everywhere with magical rapidity. As demonstrated by British and American experiences, the system of private capitalism permits the fullest play of this spirit and arouses it most strongly through appealing to the self-interest of the people. But, unfortunately, it has its dark side. A true system of private capitalism necessarily results in heartless exploitation of laborers by the capitalists, ushering in a wide difference of wealth between the rich and the poor, and establishing an idle or leisured class. China should benefit by the bitter experiences of the European and American nations to avoid these evils of private capitalism. Shifting our glance to the other extreme of the picture, we perceive communism promises to guarantee justice in distribution. Again, to the despair of all, this kind of economic system also has its inherent shortcoming. It chokes the operation of the initiative of the people, and deprives the people of enthusiasm for energetic production. The possibility of such a situation was demonstrated in Russia before the introduction of the New Economic Policy. Since what we want is an increase of production with fair distribution of wealth, these two extreme systems should be avoided. Thus our task is to follow a system which maintains the initiative and enterprising spirit of the people in economic undertakings on the one hand, and preserves fair distribution of wealth on the other.

The course of our economic reconstruction should follow the following lines :

1. Judicious Socialization of Industries With Appropriate Encouragement of Private Enterprises.
2. Promotion of Laborers' and Employers' Organizations with State Regulation of their Activities.
3. Participation of Economic Groups in National Economic Affairs.
4. Equalization of Social Wealth Through Socio-Political Taxation.

Mrs. Josephine Butler's Life and Work

E. M. Turner contributes the following to the *Inquirer* of London :

This generation in which the centenary of Josephine Butler is being celebrated, while still appreciating her as a great woman, yet through ignorance rather fails, perhaps, to realize the magnitude of the work she undertook, and the apparently unconquerable difficulties with which she had to contend.

We must realize that in Mrs. Butler's day a woman was without education, without a vote, and her property passed automatically to her husband. She might, indeed, lead a useful life at home, but her usefulness was never allowed to extend beyond the domestic sphere. The professions were barred to her—indeed, she was not regarded as having the mental capabilities to train for them. Josephine Butler was always an ardent supporter of the movement for the higher education of women. She was always troubled and angered by the social injustice which drove many women to prostitution as a means of livelihood; she was bitterly indignant that women of the better social classes were kept as far as possible in ignorance of that underworld where such suffering was inevitably inflicted on women. For many years she did private rescue work, taking into her own home and treating as daughters the women who met elsewhere with so little true sympathy and love. In this, it should be mentioned, she had the warm-hearted support of her husband, who always welcomed her proteges with kindness and sympathy.

It was the Contagious Diseases Act passed in 1864, 1866 and 1868 that drew Josephine Butler from her home life to challenge tradition and public opinion. These Acts, applied to certain Naval and Military centres for the purpose of checking venereal disease, provided for the registration and police supervision of prostitutes, their periodical medical examination for the detection of venereal disease, and their compulsory detention in special hospitals if found to be infected. It is obvious that the Acts struck at the constitutional rights of the prostitute, they deprived her of all legal safeguards and of every guarantee of personal security. A protest against them from a certain small body of men was disregarded, these men appealed to Mrs. Butler for her help in the work of rousing public opinion and getting the Acts repealed, and in December, 1869, she started her campaign.

Consider the courage of this sensitive woman who knowingly offered herself to public scorn and contempt, who was willing to leave a home, husband, children, and assured social position, to fight for the rights of the social outcast. At a time when no woman ever addressed a public meeting, consider how she would be regarded, speaking openly on a subject which no woman should even know of, certainly not mention. She knew, too, that organized religion and the medical profession were against her. Yet from her very first meetings her eloquence, enthusiasm, and vivid personality won supporters. An ever increasing band of workers studied, spoke, wrote, meeting insult with indifference, apathy with fire. The struggle continued for seventeen years: the end came in 1886 when the Acts were finally repealed, and it was a victory for the principle of justice.

Even then Josephine Butler did not leave public life. She went on working till 1900, in

spite of her husband's ill-health and subsequent death in 1890; she lived a tranquil life among her children for six years and died in December 1906, quietly, while sleeping.

Such was the life of this woman who fought for justice in the face of the opposing tradition of centuries, whose work is still leavening the world, who has been called "the most distinguished English woman of the nineteenth century."

Singapore

Dr. Wolfgang Von Weisel in the course of an illuminating article on Singapore in

Vossische Zeitung of Berlin gives a graphic description of British Malaya (particularly Singapore), its inhabitants, its government, its strategic position and incidentally refers to Rabindranath Tagore's visit to that place. About British Malaya he says :

British Malaya embraces the English Crown Colony of the Straits Settlements, together with Singapore, the English protectorate of the Federated Malay States, and the unfederated Malay States. It contains 130,000 square kilometres of land, and in 1921 its 3,400,000 inhabitants included 1,200,000 Chinese, and since that time immigration has increased the Chinese percentage still further. In the year 1926 no less than 358,000 Chinese entered Singapore, and during the same period only 120,000 left it. This makes an excess immigration of 240,000 Chinese a year, or 20,000 a month.

But the Chinese are not the only ones who migrate to the Malay States. An ever-growing stream of another people is pouring into Penang the second largest British port in the Malay Peninsula. They are Indians seeking their fortunes in a land that contains everything to make men happy—gold, and tin and coal, and rubber, and rice, and pineapples, and coconut, palms and wood, and bananas, and coffee, and tapioca.

In 1921, 48,000 Indians entered the country. Four years later, in 1925, the number of Indian immigrants had increased to 91,000, and only 43,000 left the country in that year. In 1926, almost 175,000 immigrants came from the South of India, nearly 150,000 of them with the assistance of the Malay Government and under the control of the Indian Immigration Bureau. In the same year 66,000 Indian immigrants departed. At the end of 1927, British Malaya contained at least 550,000 Indians.

The little peninsula that extends from Siam to the equator and separates the China Sea from the Bay of Bengal has become the boundary between China and India. In Singapore the world of 400 million Chinese meets the world of 320 million Indians. Great Britain's new naval base is situated on the spot where the British Empire stops being brown and begins to turn yellow.

No one could say that the English are displeased by this development, although they are taking pains to prevent the Chinese from growing too rapidly at the expense of the Malayan population. Just as the Britisher acts the part of arbiter

between the Jews and Arabs in Palestine, so in Singapore he metes out justice to the different nations. He favors the Malayan and gives him the more important government positions, most of the police being Mohammedan Malaysians, or, better still, members of the Indian elite—the dependable Sikhs. But whereas the Jews are not granted free entry in Palestine, the doors of Singapore are open to an uncontrolled flood of Chinese immigration.

Proceeding the writer tells us :

The richest of the many rich Chinese in Singapore is Mr. Tan Ka-kee, the rubber king. His concern buys native rubber from the inhabitants of Sumatra, and his planters in the Malay States supply the rest of his needs. His factories, which turn out fifteen thousand slippers, and so-and-so many shoes and hats a day, employ ten thousand workers.

Mr. Tan Ka-kee came to Singapore thirty years ago as a poor, penniless immigrant. He has made money like an American millionaire, and he spends it like an American. He leads a simple, solitary life. His offices are shabby, but he has spent four million dollars establishing the Nationalist University of Amoy, where the Chinese are educated according to real Chinese principles. He also gives five hundred thousand dollars a year to the head of the University, Dr. Lim Boon-keng, an extreme Nationalist leader.

Lim Boon-keng, himself a Straits Chinese, has made many speeches in the past year urging the unification of the brown and yellow races. He also teaches this message in his university, which is supported by money that Tan Ka-kee has made in an English colony.

Lim Boon-keng's teachings fall into two divisions. China is deeply in India's debt, for from India she learned the lesson of Buddhism, the highest spiritual message ever given to humanity. Through Buddhism, also, India gave Christianity and culture to Europe. This cultural connection between China and India should lead to active association between the yellow and brown races. To this end the Indians must organize societies just as the yellow race has done. These secret societies must then organize further cells to work in behalf of their race. The cells will then appoint a common executive committee representing both the yellow and the brown races, with headquarters in Singapore, the natural capital of the yellow and brown world.

The first attempt at co-operation was carried out this year when Tan Ka-kee, Lim Boon-keng, and Rabindranath Tagore met in Singapore—to the great disgust of the Chinese, who have no use for the Indian poet. Nevertheless, the hopes of the South Chinese leader, whose honest idealism even the English admit, are not broken. At a breakfast given in his honor by European consuls, Lim made this impolite reply to a toast of 'A united China and a united Europe' 'Just let China unite, and Europe will have to unite or perish.'

The English are opposing the speeches of Tagore and Lim Boon-keng with European technique. These speeches they take much less seriously than they do Mr. Tan Ka-kee's money, which really irritates them. In short, they are building their great naval base between the island of Singapore and the southern end of Johore. The base is

protected to the north by the jungle of Eastern Malaya, and to the east by the shallow waters; and a big aviation station is being prepared to meet any aerial attacks.

Farming with Elephants

Tracy Philipps writes in the *Times* :

Although the African elephant is still commonly believed to be untamable, its domestication has for several years been an accomplished fact. Both the original attempt and ultimate success—the reward of admirable persistence through many years—lie to the credit of the Belgians.

The value of the experiment, of course, apart from its interest, lies in the possibilities of the African elephant as a useful servant. The southern provinces of the Anglo-Egyptian Sudan, the Ubangi Shari Colony of French Equatoria, and the greater part of the two Uele districts of the Belgian Congo, adjoin each other. These territories form a very large tract of fertile, open, undulating country, well watered, with only a relatively sparse and stunted bush. In this area the tsetse fly abounds, and horses and cattle cannot, therefore, live. Yet for colonists, missions, cotton and coffee planters and agricultural tribes there is a growing need for the plough. It would decrease the menace of famine, increase both quality and quantity of foodstuffs, and release native labor. It is one of the objects of the twenty-five years of experiment to place at the disposal of tropical agriculture a valuable economic auxiliary. Ploughing by elephant, in local conditions, has proved to be fourteen times less costly than the same work done by tractor.

Working on an average from 5 A.M. to 11 A.M., one elephant ploughs two and one-half acres of land in two days. The elephant, furthermore, can be, and is, used for other farm work, such as stumping, and for the collecting and piling of timber, as well as for transport in open country, as a feeder to or before construction of roads. Two of the elephants at the farm draw a cart carrying five tons of material. Elephants trained at the two farms are already in use by planters who are working on their own resources and by religious missions. Neither of these can afford to make costly experiments or to employ wasteful methods.

Four elephants are employed on the mission cultivations at Buta, two by Mr. de Steenhault de Waerbeke, a planter at Dembea, and others on a cotton farm at Bambessa.

The cost of maintenance is low. The food of the elephant consists almost entirely of twigs, leaves, and roots. Maintenance, including the pay of two men for each elephant, harness and chains, food 'extras,' ointments, and depreciation, works out at an approximate total of ten francs, or slightly over a shilling, a day for each elephant.

The Doctrine of Sovereignty of Laws

Prof. John Dickinson of the Princeton University examines the doctrine of sovereignty in the course of a series of well-

documented articles in *The Political Science Quarterly*. He concludes with the following observations :

It seems necessary to revise our idea of a "government of laws" as contrasted with a "government of men." It cannot mean a government where disembodied rules inexorably control by their automatic operation the determinations of the human sovereign; for laws require to be formulated and interpreted and administered by human agencies, and the agencies charged with these tasks have the laws in their power to bend or mold or break them. It can only mean a government where the sovereign is imbued with what we may describe as habits of constitutional morality and of self-imposed respect for self-imposed rules. Only in this sense and subject to these limitations is the idea freed from misleading and mischievous implications.

From the point of view of political science the doctrine of sovereignty therefore means in the last place as in the first that law is and must ever be at the mercy of human agencies; that good government cannot rest on the futile attempt to set up automatic barriers of abstract law to limit the action of the human sovereign, but that it requires a careful attention to the organization of governmental agencies into a system responsive to those forces whose influence in the community it is desirable and practicable to promote; and that its effective functioning will always depend not merely on machinery but on the existence within the organs of government as well as within the community at large of certain habits and states of mind which will make for restraint on the part of the one, and for obedience on the part of the other.

Science and Literature

Arthur De C. Sowerby writes in *The China Journal* for April :

It is sometimes a matter of surprise that literature and science so seldom go together. By this we mean that amongst scientists, all of whom have a fund of information to impart to their fellow beings, there are few that are able to couch that information in language of a good literary style or even sufficiently simple for the layman to understand, and that amongst men of letters there are few that have a sufficiently good grasp of science and scientific methods to be able to interpret accurately to the reading public that which the scientist would have made known.

He next asks why litterateurs are consistently unscientific, and scientists poor in good literary style.

In the first place let us consider men of letters. Why are they so consistently unscientific? Is it because the particular kind of genius that makes a man write well and in a good literary style does not sort with the kind of genius that makes him a good scientist? Some may hold this to be the case; but we are inclined to disagree with them, for the simple reason that there are not

lacking examples where high literary ability and advanced scientific attainment are combined in a single individual. There is no need specifically to mention any names; we can all call many such cases to mind. We are inclined to lay the blame on our systems of education, wherein it generally happens that a boy or young man is given a one-sided training. If he shows an aptitude for classics, in nine cases out of ten his training in science is either neglected or dispensed with altogether. The result is that, as he develops those literary gifts that some day will make him famous, he fails to develop, along with them, that preciseness and exactness in definition that is essential in science. He becomes inclined to sacrifice truth to literary effect, exactly as many artists, even great ones, will sacrifice the exact form and true colour of a thing in order to help out creative ideas of their own. Both the writer and the artist may be striving to produce something new, remoulding and bending to their use such materials as come to their hands, and we, therefore, must allow them some latitude in this respect. But this can be carried to absurd extremes, as for instance, in the cubist and futurist schools of art and the distortion of facts to make a good story in a newspaper.

Now, with regard to the poor literary ability of the scientist, it is equally true that it does not follow that because a man is a good scientist he cannot express himself in good literary style. There are good scientists who can lay claim to considerable literary ability. There should be many more.

And in conclusion the writer blames the present system of education

Again, we are inclined to blame our systems of education. If only the youths in our schools were drilled into expressing themselves in good simple language and were taught something of the beauties of good literature at the same time that they are being inculcated with the facts and accuracies of science, we might find our scientists a somewhat less inarticulate body of men: a body that could make science known to the world at large in the way it should be made known, instead of having to depend upon the inaccurate expressions of effect-seeking men of letters.

Korean Independence

In *The Asiatic Review* for April, Dr. Thomas Baty, LL. D., states the circumstances under which Korea came under the subjugation of the Japanese rule and examines

whether she can achieve self-government. Incidentally he observes:

The present writer would be the last to say that a physically weak kingdom can justly be suppressed by one strong kingdom lest it should be absorbed by another. But there is a difference between weakness and rottenness. An honest, enlightened, and sensible Government—like that of Denmark—need not be afraid of its weakness. But disease in the brain of the body politic, incurable locomotor ataxy in the executive, make a state a danger to the world. Such a state is in the position of an international person who is feeble-minded, and who must be taken care of lest she should set fire to the town or make over her property to a designing usurer. Such international abnormality has been little discussed by theorists. The old publicists were content to dismiss non-Christian lands as *capita lupina*; countries with no rights at all. Modern theory has tended to regard them all as normal international persons, a theory sadly derogated from in practice. The status and rights of countries which are afflicted with governments so incapable that they cannot steer the ship of state have never been considered. Mere selfish extravagance such as Ismail's in Egypt; mere savage cruelty, such as Lopez's in Patagonia, do not render a state abnormal, any more than they show an individual to be a lunatic. It is when the administration is incapable of fixity of purpose or independence in action, and when it falls helplessly or venally under the control of one foreign influence after another, wallowing in the trough of world-politics, rudderless and pounded by the seas, that an honest salvor may step in.

About Korea he says:

There is no doubt that the Koreans will obtain political rights in time, and may be before very long. All the best elements in Japanese politics concur in condemning the policy of Japonicizing, which was the first inspiration of Japan in Korea. Events have shown them that the way to hold an empire together is to humour local predilections and ideas. But so long as there is a possibility that Korean autonomy would be turned into a lever for Korean independence Japan can never feel safe in making the concession of autonomy. A contented and Korean Korea within the Japanese Empire is the ideal of most reflective Japanese. But the possibility of being again confronted with a Korea, independent in name alone, and the prey of unscrupulous imperialists and adventurers in reality, is more than she can be asked to tolerate.

We must keep our judgment in suspense until we have heard what the Koreans have got to say.

INDIAN Womanhood



Our readers will be glad to learn that in the final M. Sc. examination of the Allahabad University in Chemistry Miss SHEILA RAY has secured the first place amongst the successful candidates. Miss RAY, whose academic distinction we referred to in the *Modern Review* for September, 1927, obtained a first class standing first in order of merit. In this examination she submitted a thesis on the influence of light on colloids which was highly spoken of by competent authorities. We are informed that Miss RAY is anxious to join the D. Sc. class of the Allahabad University and continue her researches.

Miss FERRUKH SULTAN SAKINA BEGUM, the second daughter of Mr. Moid-ul Islam of Calcutta has just passed the Inter-

mediate, Examination in Law of the Calcutta University having come out second in order



Mrs. Kamalalaya Kakoti



Mrs. Kanaklata Chaliha



The Teaching Staff and the Students of the S. N. D. T. College



The Life Members of the Hindu Widows' Home Association
Prof. Karve sitting in the centre

of merit. She has been educated at home. After her Matriculation she joined the Diocesan College and took B. A. degree with first

Class honours in English. She appeared in M. A. examination as a private student, in Persian and Arabic, stood first in the University and



Hostel for the students, the S. N. D. T. College



Shreemati Nathibai Damodher Thackersey
College for Women, Poona

was awarded a Gold Medal. We learn that she still observes the *Purdah* and has to study law at home. She is an ardent social worker and is the Honorary Principal of the *Shamseah Zenana Madrassa*.

IN ASSAM MRS. KAMALALAYA KAKOTI and MRS. KANAKLATA CHALIHA (wife of Mr. T. P. Chaliha, M. L. C., Bar-at-Law) have been jointly editing a monthly periodical in Assamese called the

a great Assamese woman the story of whose self-immolation for the sake of her husband *Godapani* is chronicled in history and cherished in tradition.



Dr. Vithal Raghoba Lande Building attached to the S. N. D. T. Kanyashala

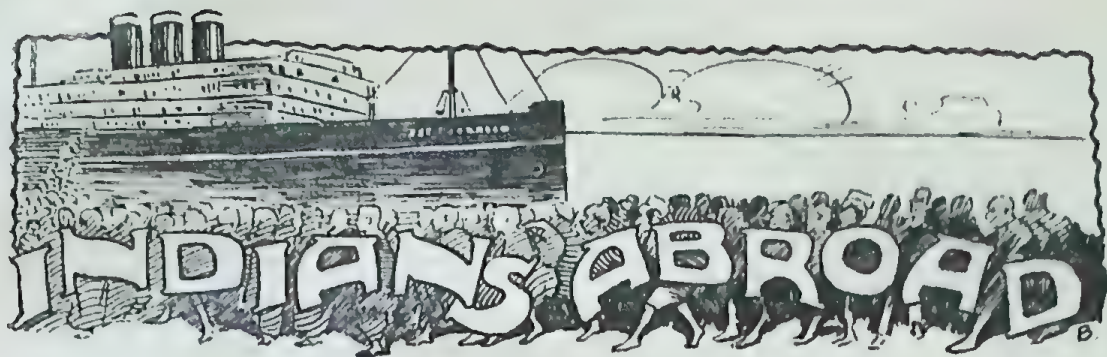


The Hut where Prof. Karve first Commenced his Work

Prof. D. K. Karve, Founder, Indian Women's University, Poona.

"*Ghar-Jeuti*" with conspicuous ability. This is the first journal in Assamese conducted by ladies, and the few issues that have been published contain matters both interesting and instructive,—a fact which 'reflects great credit on the joint-editors. Besides editing the "*Ghar-Jeuti*," MRS. KAKOTI takes an ardent interest in the cause of social welfare among the Assamese women, she being the Secretary of the *Mahila Samiti* at Sibsagar. She took an active part in organising the *Joymoti* festival at Sibsagar this year,—a festival in honour of

On the occasion of his 71st birthday the Poona City Municipality presented an address to Prof. D. K. Karve whose devotion and sacrifice in the cause of women's education have been most exemplary. With characteristic zeal and enthusiasm he founded twelve years ago a "Home for Hindu Widows" in a small hut, which institution gradually developed into SHREEMATI NATHIBAI DAMODHER THACKERSAY INDIAN WOMEN'S UNIVERSITY. Through the liberality of the late Sir Vithaldas Thackersay, who contributed Rs. 15 lakhs, Dr. V. R. Lande and other donors, Prof. Karve has acquired funds yielding an annual interest of Rs. 70,000.



By BENARSI DAS CHATURVEDI

Forthare College in South Africa

In view of the controversy that is being carried on among our people in South Africa whether Indian students should study at Forthare or not, the following account of the institution given by Mr. C. F. Andrews specially for the Hindi magazine *Vishal Bharat* will be of interest to our readers:

Love-dale with its University at Forthare is likely to become the Tuskegee of Africa. Just as Booker T. Washington founded the magnificent institution in America which has done more than

any thing else to encourage the education of the African people in America, so Love-dale and Forthare are proving to be the salvation of the African race in South Africa itself. The whole



Mr. Gopendra Narayan



Mr. and Mrs. Badri Maharaj

conception was due to a great man of prayer called Doctor Stewart, who was a Highlander from the extreme north of Scotland with pure Celtic blood running in his veins. He had the mystical devotion which is often to be found in the Celtic race. He was a splendid specimen of humanity, standing well over 6 ft. in height, but in temperament he was as gentle as a child. From the very first he became like one of the Africans themselves and was entirely devoted to them. His institution, which he called Love-dale or the

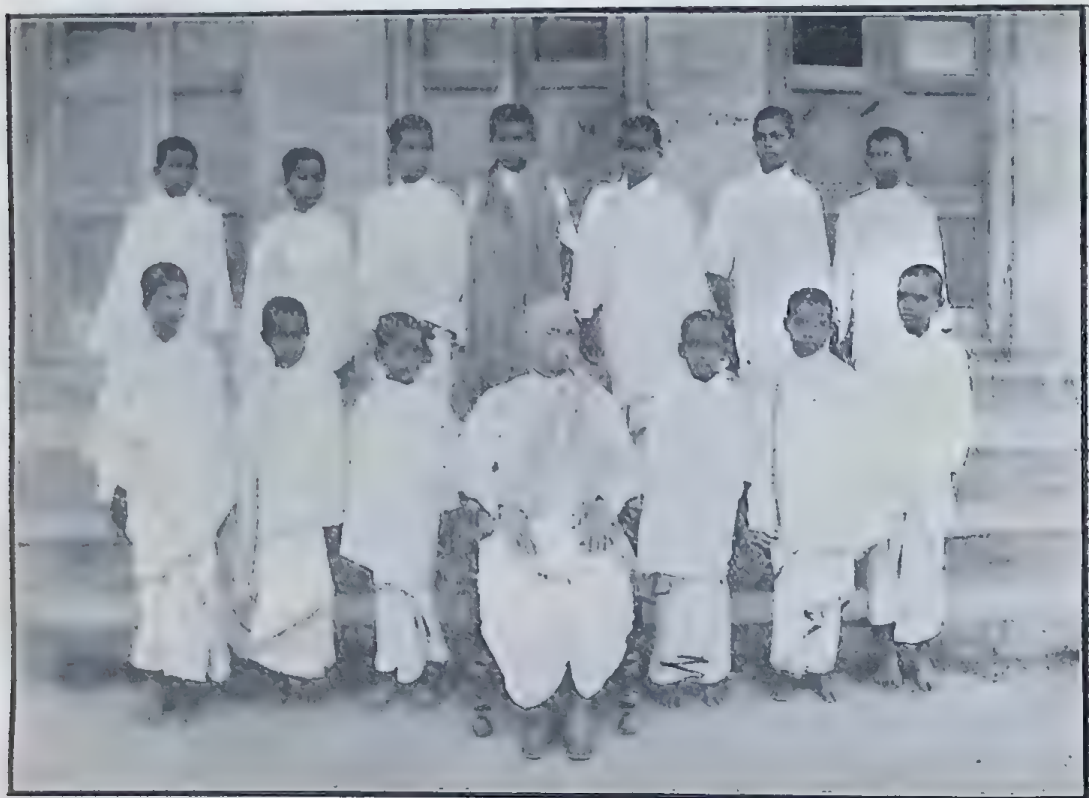
valley of Love, is situated between the great hills close to the borders of Basutoland. There he lived and worked for nearly fifty years and died in extreme old age. A 'cairn' of stones has been placed on the top of one of the mountains overlooking Love-dale and it is called Stewart mountain as a memory of the great Highlander, who often walked up and down its sides and thought of the Highlands of Scotland where he had spent his childhood often tending the sheep and goats. Stewart of Love-dale has become in Africa a figure only second to the great Livingston himself.

In this institution a few of the greatest and noblest Europeans in South Africa have been educated side by side with the Africans themselves. Sir James Roos Innes was proud of the fact that he sat side by side with the Africans through all his school days. The present Chief Justice of South Africa, Sir William Solomon, had, I believe, the same happy experience. Those of other races have also been educated there. The two daughters of Mrs. Gool of Capetown, a Malaya Moham-madan lady (whom I loved to call by the name of Mother on account of her goodness to me), were both educated at Forthare. It was delightful to me to see their passionate enthusiasm for the institution.

An old saintly Bishop, called 'Bishop Smyth, had given up the last years of his life to Forthare. He was deeply loved by all the students. Once

he came down to Capetown and all his students gathered to welcome him. I was invited to the party. There were Indians, Malayas, Africans and English, all students of Forthare and pupils of the Bishop. It would have been impossible to have had such a happy gathering unless Forthare had stood for perfect racial equality. Those Indians who have gone to Forthare love it with a deep devotion. In some ways they are outstanding men and women in South Africa. The Africans love these Indians, because they have been educated side by side with their own people. The week that I passed at Forthare was one of the happiest I ever had in South Africa. It was like paradise after the racial prejudice and colour bar outside. Perhaps the most charming thing of all was to live in the house where the old Bishop had made his home. When I asked, on entering, for the Bishop's room (he was not himself at Forthare at that time), I was told:—"Oh the Bishop hasn't got a room of his own. He has a corner of the Verandah out here along with the students." When I realised that he was much over seventy, it made me thoroughly ashamed of myself and my own comforts. To think of the way in which the simple old man lived, I must tell one amusnig story in conclusion which will show what I mean by paradise.

There was there in the same hostel an old



Fiji students in Gurukula Brindawan with Mahatma Shri Ram in the Centre.

lady, who was housekeeper; and though everybody loved her, she was known to be very strict with the students. The two Mohammedan daughters of Mrs. Gool used to tell me with great glee how when they had disobeyed some rule and the housekeeper had scolded them they would run away to the old Bishop and he always took their side and excused them for any breach of discipline. I could picture very easily to myself the Bishop being won over to act as peace-maker in such domestic scenes as these. If the saying is true, which Tolstoy places at the 'head of his most beautiful story "Where Love is, God is" 'then I am sure God's 'presence was found in that' house where no racial or colour feeling could ever possibly have any entrance.

The Late Honourable Mr. P. K. Nambyar

The *Tamil Nesan* of Kuala Lumpur (F. M. S.) has brought the sad news of the sudden death of Mr. P. K. Nambyar, who represented the Indians in the Council at Straits Settlement. He was born in Malabar on 20th April 1869 and was educated at the Zemorin College, Calicut and the St John's College at Cambridge from where he passed his B. A.

with honours in 1893. He was called to the Bar in 1894. In 1904, he went to the F. M. S. and practised there as a barrister. At Penang, where he had made his home, he was doing a good deal of social service to our people there. He was the founder of the Indian Unemployed Home, president of the Indian Association, the Hindu Sabha, and a member of the Penang municipality. He was closely connected with the Hindu Charitable Dispensary also. For some years he was a member of the Indian immigration committee. His death will be felt as a great loss by the Indian community in the F. M. S. We offer our condolence to his son Dr N. K. Menon and hope that he will follow in the footsteps of his worthy father.

The Work of Kunwar Maharaj Singh and Mr. R. B. Ewbank in East Africa

In my notes for the month of March I had strongly criticised the action of our leaders in Kenya for their fatal mistake in demanding 'due share' in the trusteeship of the Natives and for their 'nomination along



Fiji students at D. A. V. College, Canwopore



Mr. R. B. Ewbank

Kunwar Maharaj Singh

with Europeans to represent Native interests'. In this connection I wrote:—"We are anxious to know how much Kunwar Maharaj Singh and Mr. Ewbank, the representatives of the 'Government of India, had to do with this discreditable affair." From further information that has now been received by me I am convinced that the above-named gentlemen cannot be held responsible for this policy of joint imperialism, so aptly called by Mr. Andrews as the 'Jackal policy.'

In fairness to these gentlemen I must also write here that they did their work in the East African territories—Kenya, Uganda, Tanganyika and Zanzibar—to the entire satisfaction of our people there and the united front that they have shown is to a certain extent due to the efforts, tactfulness and perseverance of these gentlemen. Kunwar Maharaj Singh and Mr. Ewbank deserve the gratefulness of the Indian public at home and abroad for doing their duty so remarkably well.

The Indian Trade Mission to East Africa

The Indian Government has sent a Trade Commission, consisting of Dr. Meek, Mr.

Maloney and Mr. Dutia to Africa to investigate the Trade possibilities which may justify the creation of Trade Commissionerships at Mombasa and other places.

They have already visited Iraq, Palestine, Egypt and East African territories. From an article published in the Indian Daily Mail of Mombasa, which is owned by Mr. J. B. Pandya, a prominent merchant in Kenya, it appears that the mission has been doing its work very unsatisfactorily.

Here is an extract from this article:—

The Mission arrived at Mombasa by the S.S. Matiana on April 14 after visiting Iraq, Palestine and Egypt. No statement of their terms of reference was made; the general impression was that they desired and were commissioned to deal especially with cotton, though statements by Dr. Meek in Nairobi appear to suggest a much wider scope. It is not known to what extent the Mission were able in Mombasa to collect useful information as to any part of their enquiry, though the ignorance of the public as to what precisely was their object naturally handicapped any assistance they could offer.

But the greatest difficulty, I think, arose from the manner in which the Mission conducted its enquiries in Mombasa; a radio message of welcome to the Mission on board the liner was sent by the Indian Merchants' Chamber; but this evoked no reply, and on their being met by representatives of that body on board, the Chairman of the

Mission only vouchsafed meagre comments on their purpose. The impression created subsequently, particularly among the Indian community, was not helpful,...

The Mission appears to be partial in its investigations also; not only have they been unable to visit Uganda, that great Market, but they do not propose, it is understood, to break their journey southward to Durban in order to examine Tanganyika conditions longer than the call of the boat at Dar-es-Salam. As a Mission to East Africa to encourage trade with India, and particularly on cotton questions, it can have secured extremely little data of vital value, and hardly any that could not have been as easily secured by correspondence.

Why the Government of India should have sent such Commissioners, who lack in imagination, if not in manners also, we absolutely fail to understand. We shall not now be surprised if the report of their investigations proves to be of little use to our Indian merchants in Africa and the blame of it will lie on the Government of India, which sent such half-hearted unimaginative people on such an important mission.

Back to the Motherland

Honourable Badri Maharaj, the Indian member of the Legislative Council in Fiji, has returned to India after thirty-eight years. He was sent away as an indentured labourer in the year 1890, worked there as a coolie for five years and by dint of his labour and perseverance he has raised himself to a position of considerable influence in the colony. I had a good long interview with Mr. Badri Maharaj. He is of opinion that Fiji wants at least two Indian barristers, three or four doctors and a few capitalists to do business there. At present Badri Maharaj is the only Indian member of the Council—a nominated one—but they will soon have three Indians in the Council. He is not satisfied with this arrangement, according to which more than sixty-five thousand Indians will get only three seats while six seats are to be given to less than five thousand Europeans. Mr. Badri Maharaj praised the Arya Samaj in Fiji for its educational work. He expects that under the sympathetic guidance of the present Director of Education, Indian education in Fiji will make great progress in future. Mr. Badri Maharaj will spend some months at his home in Bamola, District Garhwal. We wish him a happy time there.

Arya Samaj in Fiji and the Education of Indian Children

By the same steamer S. S. Sutlej has returned Mr Gopendra Narayan, formerly of the Gurukula Brindawan, who went to Fiji in the year 1925 and with him have come twenty students, eleven boys and nine girls, to receive their education in the Aryasamajic institutions in India. Mahatma Shri Ram of Gurukula Brindawan came to receive them. During the last three years not less than fifty students have come from Fiji and this is all due to the efforts of Mr. Gopendra Narayan, who



Dr. Stewart
[The founder of 'Love-dale']

was in charge of the Gurukula at Lautoka in Fiji and Mahatma Shri Ram who has taken considerable pains to make the stay of these Fiji children as useful and comfortable in India as possible. It is to be noted that the Gurukula in Fiji has been recognised as a branch of the Gurukula at Brindawan. This movement is really of great significance to our people in Fiji and we hope that it will continue to grow under the guidance of Mahatma Shri Ram and will spread in

Mauritius, British Guiana and other colonies also.

Returned Emigrants

The other day a large number of the returned emigrants—men, women and children who are stranded at Matiaburz, created a scene at the *Modern Review* office. They besieged my room and said that they wouldn't go until and unless they were assured of a speedy departure to some colony. I used all my arguments to convince them that I had neither the power nor the means to ship them back to any colony, but they were determined not to hear any arguments. They wanted 'clear assurance' that they would be sent to Malaya or some other colony in a few days. It was a pathetic sight to see these people, the moral responsibility of whose degradation rests mainly on the Government of India. Wasn't it the Indian Government that continued to send these people under five years' indenture in the proportion of three women to ten men for at least 80 years? And what was the result? The people having lost all sense of moral discipline became demoralised and dehumanised and were afterwards thrown away like sucked oranges by the planters who had fattened themselves by the labour of these people. Some hundreds of these wretched specimen of humanity are living at Matiaburz, having returned from the West Indies and other colonies. What is to be done for these people? It is a difficult social problem and and it cannot be solved by any individual efforts. If it were possible to get the help of the Indian Government, something might be done; but the Government will not do anything till strong pressure is brought to bear upon them by influential leaders. It is a pity that the department of emigration, which is more Indianised than other department, con-

sisting as it does of Sir Habibullah, Mr. Hullah and Mr. Bajpeyi should be so unsympathetic towards our own people.

One of these returned emigrants, a woman, stood up and harangued us for some minutes thus:—

“कहाँ है वह सरकार जिसने हमको पांच बरसके लिये बेच दिया था ? हमारा इज्जत गया, धरम गया, अब जात पात सब चला गया, हम किसी कामका नहीं रहा । अब हमें कोई नहीं पूछता”

“Where is that Government which sold us away for five years ? We lost our *izzat*, our Dharma. We lost our caste also. We are useless now and nobody takes care of us.”

There was righteous indignation in her speech, and how we wished the Government officials were present to get an idea of the estimate in which they are held by these returned emigrants.

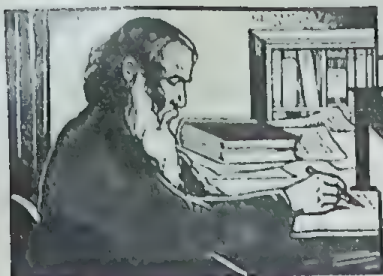
It was very difficult to pacify these people. The situation was growing dangerous and some of the office servants were badly handled. Then I thought out a solution. I wrote out a letter to Mr. G. S. Bajpeyi I.C.S., Under-Secretary, for the Land, Education, Health and Emigration Department of the Indian Government, and handed it over to one of the leaders of these returned emigrants to be sent immediately by registered post to Simla. In that letter I asked the Government to make arrangements for sending these people to Malaya—that is the only solution for this difficult problem, and Mr. Andrews and myself are both agreed on this point—as early as possible. That pacified the mob and they went away with a threat, that they would return—six hundred of them, if no reply is received from the Government. Mr. Bajpeyi hasn't sent a reply and I don't expect one from him. Meanwhile the problem remains where it was.

FIRE-FLIES

By RABINDRANATH TAGORE

The shore whispers to the sea:
“Write to me what thy waves struggle to say.”
The sea writes in foam again and again
for wipes off the lines in a
boisterous despair.

Child, thou, bringest to my heart
the babble of the wind and the water.
the flowers' speechless secrets, the
clouds' dreams,
the mute gaze of wonder of the
morning sky.



NOTES

Dominion Status Promised by British Labour Party

According to a special telegram to *New India*, Mr. Ramsay MacDonald, writing in the Glasgow "Forward," says that if the Labor party comes to power, it has been decided to put India on a footing of Dominion Status, and asks Indians to help the Party.

It is not clear from this brief message in what way Mr. MacDonald wants India to help the Labour party. Past experience would not justify India's helping any British party, or the British nation, or the British Crown, on the expectation of any promise made by any of them being fulfilled. There should be a time limit to India's playing the part of "a dupe of to-morrow". What is India's duty India should and must do, but not because anything has been promised to her. The *Gita* teaches *nishkama karma* or the doing of one's duty irrespective of what the result may be. That should be India's ideal. Political freedom is the birth-right of all Indians, as of all other men. It cannot be a matter of bargaining. But if it were, surely India has already done more than enough for the British Empire to be entitled to freedom without any additional price having to be paid.

It would be pessimism to say dogmatically that the British Labor Party would be incapable of keeping its word. On the other hand, it would be unwarranted optimism to believe that Mr. MacDonald's promise would certainly be kept. It would be good for the Labor Party if it were really able to keep its promise; for that party would then be taken to consist of a good number of truthful men. It would also to some extent weaken the grounds of the French attribution of perfidy to the British nation. As for India, a Dominion constitution would give her a better political status than her

present one, though not the best that can be thought of or that she is entitled to.

Famine in Bankura

Mr. J. Coatman, Director of Public Information, Government of India, writes in "India in 1926-27 :—"

"Fortunately, one of the grimmest of the spectres which formerly dogged the Indian agriculturist's footsteps, has now been laid. Famine is no longer the dread menace which it used to be—the railways, canals, and the greater ubiquity and resources generally of the Indian Government have seen to that. A hundred years ago, in one place famine conditions could prevail, whilst in another, which is now only a few hours' journey away by rail, food might be plentiful and cheap.



Famine-stricken inhabitants of Dhului (Sonamukhi), Bankura

[Photo taken by Bankura Sammilani

But though food may be more easily transported now than formerly, what would happen if the people of some areas have no money to buy any kind of food? This is actually the case in many parts of



A Group of Famine-stricken People of Pakhanna-Palasdanga, Bankura
[Photo taken by Bankura Sammilani]

the district of Bankura in Bengal, where famine conditions prevail, though food stuffs are not selling at famine prices.

Mr. Coatman adds:

"Even the well marked areas of constant drought are now secure against famine by reason of the extension of well and canal irrigation and facilities for the use of river bed moisture."

It cannot be said that Bankura is an area of constant drought. Yet it is not secure against famine. It has periodical visitations of famine—it is in the grip of that grim spectre now, as the statements of the District Magistrate quoted in this Review last month show. The ample means of irrigation which the district possessed in pre-British days, it does not at present possess. In fact this is more or less true of the whole of West Bengal, about which Sir W. Wilcocks wrote some time ago.

Several agencies are now at work to give relief to the famine-stricken people of Bankura, one of which is the Bankura Sammilani, the district association for social service and welfare work which did similar work on previous occasions and

has established a medical school and a hospital for the relief of poor people. The editor of this Review has been elected chairman of its famine relief committee.

It is unnecessary to harrow the feelings of our readers with details of the sufferings of the starving labouring and middle class people. The photographs reproduced here will give them some idea of the condition of the people in distress. All sums of money, large or small, sent for their relief will be gratefully accepted by Babu Ramananda Chatterjee, 91, Upper Circular Road, Calcutta.

If mill-owners kindly send bales of dhotis and saris, such gifts will be highly appreciated.

Famine Elsewhere in Bengal

There is famine in some other districts of Bengal also, such as Birbhum, Dinajpur, Murshidabad, Burdwan, etc. Several philanthropic agencies are also at work there. The appeals of these relieving bodies for help are published regularly in many of the Calcutta dailies. On the principle of



Famine-stricken persons of Kotulpur, Bankura
[Photo taken by Bankura Sammilani]



Some Famine-stricken Persons in Bankura

division of labour, the editor of this Review has interested himself specially in the case of Bankura, where he was born.



A Famine-stricken Boy in Bankura

Ram Mohun Roy Memorial at His Birth-place

The place of Ram Mohun Roy in the history of modern India is unique. In modern times he was the pioneer in the fields of religious, social, political and educational reform. It was for this reason that the late Mr. G. K. Gokhale and others have called him the maker of modern India. In his book "Young India," pp. 118-9, Mr. Lajpat Rai says: "Ram Mohun Roy, the founder of the Brahmo Samaj, was the first nation-builder of Modern India." It has been a national reproach that no memorial of him has hitherto existed at his birth-place Radha-

nagar in the Hughli district. A few years ago a movement was set on foot to erect a memorial worthy of him. The memorial committee wanted to construct an up-to-date hall in oriental style as the principal part of the programme. Other items were a full-size marble statue of the Raja to be placed outside the memorial grounds laid out as a



Outlines of Ram Mohun Roy Memorial Hall at Radhanagar

park, a guest-house for pilgrims, a tank named "Ram Mohun Sarobar" for the supply of good drinking water, a chair named after him for the study of comparative religion and philosophy, and a museum for the preservation of relics.

The memorial hall is now almost complete at a cost of about Rs. 75,000. But for this Mr. D. N. Pal, the honorary secretary, has already had to advance loans to the extent of Rs. 28,050. To repay this loan and to carry out the programme in full a large sum of money would be still required. An appeal for contributions has been issued signed by S. R. Das, the president of the committee, Rabindranath Tagore, C. F. Andrews, A. H. Ghaznavi, and others.

All contributions and donations will be thankfully received by the Hony. Treasurer, Mr. Jatindra Nath Busu, M. A. c/o B. N. Basu and Co. Solicitors, Temple Chambers, No. 6, Old Post Office Street, Calcutta, or Allahabad Bank Ltd., Calcutta, or Mr. D. N. Pal, Hony. Jt. Secy 14, Vidyasagar Street, Calcutta.

Police Surveillance over Members of the British Parliament Visiting India

If anybody ever entertained any doubt about the British Indian Government's policy of using police surveillance over distinguished foreign sympathisers of India, the following report of the questions and answers on this subject in the British Parliament on April 2nd, 1928, published in the *London Times* next day, will dispel it once for all:—

Mr. THURTLÉ (Shoreditch, Lab.) asked the Under-Secretary for India in a private notice question if it was in accordance with the advice of his Department that Opposition members of Parliament, when visiting India, were kept under police surveillance during the period of their stay in that country, and that reports of their speeches were taken by the police.

EARL WINTERTON (Horsham).—No, Sir. Mr. THURTLÉ asked whether the noble lord would use his influence with the India Office to get this very disagreeable practice stopped.

EARL WINTERTON replied that the Secretary for India would not feel entitled to interfere with the Government of India in this matter. The Government of India were responsible for law and order in that country; and if, in the exercise of that discretion, they felt it necessary to take action with regard to any particular person, they were fully entitled to do so.

We know that sometime ago an American University Professor wanted to go to India and spend a year in studying Indian conditions and Comparative Religion. The American government issued him a regular passport, but when he went to the British Consulate to secure a *visa*, it was refused. This gentleman comes from the State of

Massachusetts, the native State of Miss Mayo. Because this American professor is internationally known to be an authority on "Christian Ethics" and an advocate of non-violence, and upholder of justice to all, and is opposed to Imperialism, he was refused permission to go to India; but Miss Mayo has been aided by the India Office and Indian official circles in India.

Any enemy of Indian freedom is welcomed and aided by the British authorities in India. In fact they are sometimes invited (as was the case with Prof. Van Tyne's visit to India) on the tacit or express understanding that they should carry on anti-Indian propaganda abroad. Mr Thurtle may object to the practice of the British Indian Government shadowing opposition members of the British Parliament. But the Government of India, under the premiership of the Rt. Hon. Ramsay MacDonald, passed the "lawless law" which is known as "The Bengal Ordinance" by which many innocent Indian patriots have been sent to jail without any trial. It is safe to assert that until the people of India succeed in securing "self-rule", police surveillance over friends of Indian freedom, foreign or native, will be the existing British standard of justice and freedom.

T. D.

League of Nations' Health Section and India

The *London Times* of April 4, 1928, publishes the following interesting news about the activities of the Health Section of the League of Nations:—

'Special study courses in malaria, arranged by the Health Section of the League of Nations for the benefit of medical men who have specialised, or desire to specialize, in malariology, are being held during the spring and summer in London, Hamburg, Paris and Rome.'

There is no country in the world more malaria-ridden than India. In Bengal alone several millions of people fall victims to malaria every year. We understand the League of Nations' Health Section regards India as the breeding place of malaria and other preventable diseases. If any country needs opportunity for its medical men to specialise in malariology, it is India. But we find that London, Paris, Hamburg and Rome have been chosen to be the centres of activity of the Health Section to combat malaria. Of

course, this fact again confirms the impression that the League of Nations' machinery (various departments) are being used to promote the interests of various European Powers. India is a member of the League of Nations, and India's Delegation to the League should demand that the Health Section of the League should make arrangements to offer courses on malariology in India, preferably at Calcutta because Bengal is its most malaria-ridden province, so that Indian medical men may have the opportunity to specialise in the subject and thus aid in stamping out malaria from India.

All Indian medical associations should take necessary steps to make their influence felt in the Health Section of the League of Nations.

T. D.

We have long noted, and written more than once, that Imperialism is of various kinds. It is not only political and economic, but relates also to knowledge, both general and technical. The dominant European powers want not only to keep down the unorganised non-European races politically and exploit them and their countries economically, but they also want, as far as they can, to have a monopoly of all higher general and technical knowledge.—Editor, *The Modern Review*.

Inter-Parliamentary Union and India

The London *Times* of April 3rd publishes the following despatch regarding the new session of the Inter-Parliamentary Union :—

PRAGUE, APRIL 2.

The Council of the Inter-Parliamentary Union assembled to-day in Prague, with Baron Theodor Adelswaerd, the Swedish delegate, in the chair.

Eighteen European Parliaments are represented at the meeting, which has for its object the preparation of the programme for the Inter-Parliamentary Conference to be held in Berlin next summer. The main questions coming up for discussion are (1) the development of the Parliamentary system; (2) the rights and duties of individual States, with special reference to sociology; and (3) emigration and immigration.

The delegates were received yesterday by President Masaryk at Lana, his country-seat near Prague.

It is a matter of regret that India is not a member of the Inter-Parliamentary Union, altho many smaller nations of Europe, Asia and America are its members. We have repeatedly pointed out that India should be

a member of this international organization, so that Indian statesmen—members of the Legislative Assembly, may be able to participate in its annual sessions and come in personal touch with statesmen of other nations. Statesmen from other nations want to meet Indian leaders; but it is a fact that even those British statesmen who sympathise with Indian aspirations become victims of British-Indian spies and secret police during their visit to India, and hence they do not want to go to India. Indian statesmen can meet on an equal footing with statesmen of other nations during the sessions of the Inter-Parliamentary Union. The next session of the Inter-Parliamentary Union will be held in Berlin, during the month of August. It is understood that Pandit Moti Lal Nehru, Mr. T. C. Goswami and Dewan Chaman Lal, will attend the British Empire Parliamentary Union which will hold its sessions in Canada in September. We hope these members of the Indian Legislative Assembly and others who will visit European capitals, during this summer, will attend the Berlin session of the Inter-Parliamentary Union, at least as visitors.

The Inter-Parliamentary Union maintains its permanent headquarters at Geneva, Switzerland, and those Indian statesmen who have world vision should take steps to secure membership of India in this organization,

T. D.

Anglo-American Intellectual Co-operation

A London despatch informed us some time ago that a party of twelve Cambridge undergraduates, some of whom are bearers of historic titles, left Southampton to get a first hand view as to just how New York's "400" functions. They were to be guests of some of the best known hostesses of New York and also planned to visit Washington.

"The party includes Count Serge Orloff Davidoff, of Winchester School and Trinity College; the Hon. John Davies, of Trinity College, a member of the Cambridgeshire Hunt and a whip of the Cambridgeshire Beagles; Duncan Whittaker, of Clitheroe, Lancashire, and St. John's College, an enthusiastic hunter and marksman, and D. Foster Smart, of London and St. John's College, an active cricketer and football player.

It is also possible Lord Burghley, son of the Marquis of Exeter, of Magdalene College, internationally famous as a runner, and Sir Williams Bart of St. John's College, will join the party.

At the same time we learned that the trust-

tees of the Rhodes foundation selected for the year 1927 thirty-two American scholars from thirty-two States of the United States of America. These scholars are chosen on the threefold basis of intellectual ability and attainments, qualities of character, including public spirit and leadership, and interest in many outdoor sports. A Rhodes scholar receives a stipend of £100 a year for three years for study at the University of Oxford. No restriction is placed on a Rhodes scholar's choice of studies.

These two news-items show that the future leaders of Great Britain are to come in closer social and intellectual contact with the American aristocracy which rules the Republic, and at the same time no less than the sum £12,800 or about 192,000 rupees annually is to be spent by the Rhodes trust to train Americans in the atmosphere of the University of Oxford and to inculcate in them certain ideas which will promote Anglo-American friendship.

Great Britain's economic and industrial prosperity in the past largely depended upon India and literally billions of pounds sterling have been drained from India to enrich the British people, and this process of enriching British peoples by the exploitation of India is still going on. And yet neither the British capitalists, nor the Britishers who live upon their pensions from India, nor the British Government are anxious to give fellowships to Indian scholars in large numbers, to study in British Universities as a means of promoting Indo-British friendship. It seems to us that the existing race prejudice and the desire to keep India under subjection prevents any generous act on the part of Britishers and the British Government towards the people of India.

To promote solidarity among various peoples or different sections of the same people intimate social contact and intellectual co-operation are essential. Those in India who have ideas about Greater India and Asian solidarity, will have to devise means to receive Indians from other parts of the world and Asian scholars in large numbers in Indian Universities; and at the same time first-rate Indian scholars must be sent abroad to bring India closer to other nations which are interested in bringing about friendly understanding with the people of India.

There can never be genuine Indo-British co-operation unless Great Britain changes her attitude towards India. At the same time it is evident that the leaders of India

will have to put forward supreme and sincere efforts to promote Indian interests on a world wide scale. India needs a Cecil Rhodes who will endow a foundation to enable first-rate Indian scholars to go abroad and to found Chairs on International Relations in Indian Universities and to bestow scholarships on worthy Indians from abroad and Asian scholars to study in Indian Universities. The systematic British efforts to promote Anglo-American co-operation affords valuable lessons.

T. D.

Schemes To Encourage Japanese Industry

The Japanese National Products Encouragement Association has selected ten industries which are to be recommended for Government aid. These are iron and steel, dye-stuffs, soda ash, shipbuilding, woollen textiles, automobiles, aluminium, artificial fertilizers, machinery, and silk and silk textiles. The purpose of the proposed Government aid is to increase domestic production and reduce imports of these commodities. Japanese producers of acid Bessemer steel are now agitating for even higher duties.

The above news-item will be of some interest to Indian industrialists, business men and political leaders. Indian industries must be protected and promoted; and for this purpose Indian business men should organize an *All-India National Chamber of Commerce*, which should co-operate with the Indian National Congress, to secure passage of such measures as are necessary for the protection of Indian commercial interests. Indian business men, for their own interest and for the benefit of the nation, should follow the foot steps of the late J. N. Tata and endow Indian Universities for scientific researches which will aid development of Indian industries.

T. D.

Research and Industries

In the modern world science and industry are moving hand-in-hand. Great industrial concerns of various countries are deliberately patronising scientific research, with the express purpose of utilising the result for the progress of industry. The General Electric Company in America maintains one of the best equipped research departments in the world, conducted by the foremost scientists. A recent statement issued to the share-holders of the General Electric Co.



The Rev. Dr. J. T. SUNDERLAND, M.A., D.D.



The Rev. Dr. J. T. SUNDERLAND, M. A., D. D.

makes the following announcement of the achievements of the research department :—

The development of the cathode ray vacuum tube by Dr. W. D. Coolidge was signalized by the award to him of the Howard N. Potts medal of the Franklin Institute on October 20th. Numerous experiments are being carried on to determine the effect of cathode rays upon inert matter and living tissues so that commercial and therapeutic applications may be developed.

Dr. Irving Langmuir, in the laboratory at Schenectady, N. Y., developed a method of using atomic hydrogen in connection with an electric arc for welding metals, and, almost simultaneously Mr. Peter Alexander, in the laboratory at Lynn, Mass., developed a method for using hydrogen gas as a shield around the arc in electric welding. Both of these methods fuse the parts so perfectly that the joint is as strong and ductile as the original metal. Commercial applications of these methods are now being developed and new fields are being sought for their further application.

Indian industrialists are lagging behind in their duty of patronising scientific research. They should aid scientific and engineering schools and send promising Indian scholars abroad to acquire the best scientific education, to be applied to the development of Indian industries.

T. D.

The Old Order and the New

The failure of the wheat crop in certain localities of the Punjab has created a situation which sets one to think historically. The zamindars whose holdings have suffered most made an organised march on Lahore, in order to show the condition of the crop, samples of which they carried with themselves, to the authorities and press them for remission of the Land Revenue. Congress workers have also been doing excellent work in the way of impressing upon the suffering zamindars the justice of and necessity for such remission, as well as the non-criminal nature of any agitation carried on peacefully for non-payment of taxes. For, taxes are paid out of the annual produce of the soil, and if there be no produce or little produce, taxes should also accordingly cease altogether or be reduced proportionately.

The principle of remission of taxes was widely accepted by all rulers in pre-British India. The taxes that they collected in a good year were never spent altogether, as is generally done by modern Budget makers. Something was always carried over for evil

days. It is no doubt true that in those days taxation was not such a large scale and centralised affair as it is to-day and therefore it was easy for the many lords of taxation to assess taxes more carefully than now and with an eye to the circumstances of each particular assessee. It is not possible to-day to revert to the old system, but the same end could be achieved, perhaps better achieved, by having recourse to modern methods of elaborate crops insurance. Instead of spending the whole of the taxes received from the half-starved populace on the extravagant institutions which Government are in the habit of calling "essential", it would perhaps yield far more social good if a portion of it were set aside every year to subsidise a scheme of crop insurance to which the landholders would also contribute. Such an arrangement would be of immense benefit to the people as well as to the Government, which would thus be assured of a more uniform yield in taxes.

As to the movement for remission of taxes in the Punjab, we believe it is a good sign. For nearly all social or political reform comes of peaceful or violent coercion. Among the two kinds of coercion we advocate the peaceful variety; for the other one often yields more evil than good and as such can not be supported. We hope thoughtful Indians everywhere would take up the cause of the Punjab zamindars, not so much on account of sympathy for the particular persons concerned this time, as for the principle which underlies the movement. The principle is one on the establishment of which depends much of the future well-being of the Indian peasantry.

A. C.

Indian Hockey Team in Amsterdam

The Indian team is doing exceedingly well in the Olympic Hockey Tournament. They may have done even better by the time this issue comes out of the press. Dhyani Chand, the Indian Centre Forward, has been dubbed the world's greatest centre forward, and well may he deserve such a name.

The success of the Olympic team sent over by India has done much to elevate India in the eyes of the sporting nations; for in their opinion a nation which can turn out good sportsmen can also provide good workers in

any other field of life—soldiers, politicians, teachers, industrialists and what not. For just as the Waterloo of a century ago was won on the play-ground of Eton, the Waterloo of to-day, that which it is being fought internationally against man's lower nature, the cause of imperialism, economic exploitation and moral degradation, will also be won on the play-grounds of the numberless schools that are growing up everywhere to educate young humanity.

We must not, however, forget the average low standard of sports in India, in the excitement of seeing our best men wrest sporting honours from other nations. First of all, by far the largest number of Indian young men are no sportsmen at all. Secondly, those few who are sportsmen are mostly so in spite of circumstances. They get no facilities in the way of training, playgrounds, apparatus, etc., and it is a wonder that we still produce a few Dhyan Chands here and there. While other nations look into every nook and corner of their lands to discover prospective champions, we do nothing of the kind; rather in many cases, would-be champions are treated by their parents and teachers like would-be criminals, and every effort is made to squeeze all sport out of them. Let us all who are feeling a sort of pride in the exploits of the Indian team abroad ask ourselves if we are doing our best to foster the growth of sports, athletics and physical culture in India. If we are not, have we a right to feel proud?

A. C.

Municipal Administration in Calcutta

We do not know if municipal administration in Indian cities and towns other than "the second city in the British Empire" is any better than it is in the last-named place—it would be no consolation to think that most likely it was more or less the same everywhere; but we are perfectly sure that the Corporation of Calcutta will be hard to beat for callous inefficiency and aloofness from popular sufferings and complaints. Corruption would have been a better description, had we been sure that all this indifference and mismanagement was due to abuse of powers, misappropriation of public funds and bribery indulged in by some or most of the corporation's officers. But in the absence of proper

grounds to charge the corporation officials with corrupt practices, we shall limit our comments to the effects of the unknown cause, which, in our inability to call it corruption, we may perhaps call criminal neglect or inefficiency.

First of all, the city's water supply is hopelessly faulty. Filtered water is obtained by the citizens with great difficulty and even then during only a limited number of hours. Although most householders are forced by the Corporation to instal elaborate plumbing work in their houses, these are for all practical purposes often mere ornaments; for sanitary flushing attachments almost never get any water in them and taps situated above the ground floor are dry as the Sahara. The whole system of water supply, if we may call it a system, is so exasperating that not a day passes without a million voices loudly wishing a sad and painful end for those who are at the root of all their suffering. Due to lack of sufficient filtered water the poorer sections of the population often have to draw upon contaminated sources of water supply, *e.g.*, filthy tanks, ponds, etc. This is sending up Calcutta's cholera mortality fearfully; but nothing can be done to fight the situation with the existing supply of pure water. The mortality from typhoid and allied diseases is surely due very largely to the lack of proper flushing arrangements in the city. In this case, the conditions are far worse, for unfiltered water is nearly as rare in Calcutta houses as the Okapi. As an irate correspondent pointed out in the local Press:

Under Section 223 of the Calcutta Municipal Act, the occupier of any premises connected with the municipal water supply shall be entitled to have, free of charge, 1500 gallons of filtered water for every rupee paid to the corporation as the consolidated rate on account of such premises, together with a sufficient supply of unfiltered water for flushing privies, urinals and drains, and cleansing stables, cattle-sheds and cow houses within the premises. Under section 218 of the said Act the pressure of the supply of filtered water in the municipal mains in Calcutta shall continuously be not less than 40 ft. and the pressure of the supply of unfiltered water shall likewise be not less than 40 ft.

In actual fact the pressure in the case of unfiltered and filtered water is probably more than 4 ft.; but it is nowhere near being "continuously" 40 ft. We do not know whether a house-holder paying twenty rupees a month as consolidated rate can get through his own house pipes 30,000 gallons of

filtered water during the hours that water flows in the pipes. It is very likely that one would require to instal a hundred taps with separate connecting pipes to get this supply to flow into his buckets : such is the pressure under which water is supplied in Calcutta. As to unfiltered water, a man is lucky if he gets 30,000 drops after being forced to pay twenty rupees a month for it.

Secondly, the way that many roads are watered in many parts of the City should be a revelation to those who practise the art of make-believe. What with leaky hoses and low pressure the water scarcely spouts a few feet with the result that the roads present a dusty and dry surface with occasional patches of mud. This, combined with the filth that is left in many places unremoved for hours by the scavengers, provides a dust for the citizens' homes, food and nostrils which is truly rich in its bacilli content. During the scavengers' strike in Calcutta it was rumoured that the corporation had many thousand scavengers and watering coolies in their service. These men even received remuneration for working extra time. The number given out was something like 14000. Judging by results one doubts whether half that number actually work to clean and water the city thoroughfares. And even that number perhaps does not work full time, let alone over time. Of course one would be mistaken to hold such views seriously and to think that the fourteen thousand workers are not all of them real men but only book entries drawing real salaries. However that may be, there is no doubt that the work is done with great slovenliness.

Thirdly, the Municipal Court often gets hold of respectable citizens and fines them for such offences as committing nuisance by allowing garage water to flow on to the paved footpaths outside. When one sees how most or many garages are allowed by the Corporation to be erected without underground drain connections, when one sees that numerous cars are washed every day everywhere allowing water to flow on footpaths as well as on the roads themselves, and when one sees even dhobies beating other people's shirts to tatters on the same sacred footpaths, one naturally doubts whether such cases are the results of any real offence or of the offence of not paying some municipal underling his due two annas. Judging by the amount of filthy food stuff, adulterated ghee, oil, milk and what not

that is being daily allowed by the municipality to be sold to the citizens ; also judging by the way that hair-cutters are allowed to use the same towel, unwashed brush, unsterilised razor, comb, brush, etc. and even the same soap lather on thirty different men ; and by the way that a tub of stagnant liquid is allowed to serve in hundreds of restaurants for the "washing" of twenty dozen cups in one morning ; and by many other things, the municipal lords of Calcutta must truly be overworked to attend to their real duties properly. They have hardly time enough to harass the respectable citizens ; then why expect them to punish the *pucca* criminals ?

The question naturally arises ; who is to blame and how are we to remedy things ? The blame should mainly fall on the evil traditions along which municipal administration has been carried on in Calcutta for years and then on those pseudo-patriots who, in the name of patriotism, never hesitated to keep up the evil and perhaps even consoled their conscience that it was after all a means to an end. As to the remedy, it lies in the hands of the citizens, who should wake up and work hard to uproot the vile system of inefficiency and spineless acquiescence in evil traditions. We must have real citizens and honest hard workers to manage the city's affairs, not fire-eating heroes who allow thousands of their fellow-citizens to die like fleas before their eyes.

A. C.

The Renaissance of Indian Dancing.

The Indian National Herald of Bombay has devoted an article to the revival of the ancient Indian art of dancing attempted to be brought about by Mrs. Leila Sokhey, whose endeavour is described elsewhere in the present issue of this Review. Says the "Herald" :—

Probably the most exquisite as also the most universal form of art is dancing. The high perfection achieved by ancient India in this art is now a matter of history.

Dancing in India is, at the present time, unfortunately associated with what is called the "social evil." This is the result of an uncongenial atmosphere of our degenerate society, an atmosphere that suppresses all healthy expression of the natural instincts. It is, therefore, devoid of all intellectual purpose and artistic sense. The task for those who decide to resuscitate this

ancient art as a power for cultural advancement is, therefore, obviously not an easy one.

A COURAGEOUS EFFORT

It is gratifying that a courageous effort to uplift the lost art of old Indian dancing is being made by Mrs. Leila Sokhey, well-known by the stage name of 'Menaka,' a highly cultured Bengali lady who comes of a high-caste Brahmin family. Having been educated in England from her early age, she has mastered the technique of Western dancing. After her return to India she realised with rare artistic instinct, the immense possibilities of reviving the old Indian dancing with its wonderful beauty and spiritual significance, some idea of which may be obtained from the ancient paintings and sculptures that have survived from the past, like those of the Ajanta Caves and other similar monuments of the ancient civilisation of India.

The "Herald" adds that "Mrs. Sokhey is the only Indian lady to make pioneer efforts in this direction." If it be meant by this that she is the first respectable Indian lady to adopt dancing as a profession, that is probably true. But more than two years ago, dancing of a highly artistic character, free from sensual or even sensuous suggestion, and having "spiritual significance", was shown by some girls and young ladies at Santiniketan, particularly as part of the acting of Rabindranath Tagore's "Dancing Girl's Worship" in Bengali. The performance of this play has been repeated by them several times.

In the opinion of Mrs. Sokhey, "dancing is a form of spontaneous self-expression."

What are the sources at present available for the guidance of those who aspire to resuscitate the art of Indian dancing from its degenerate position? I enquired.

Mrs. Sokhey enumerated three main sources, namely, the Hindu concepts of the art embodied in the surviving though scattered literature on the subject, the old paintings and sculptures, and finally, the current practices and conventions of dancing now prevalent in the northern and southern parts of the country.

"We also cannot neglect," she added, "the forms now left lingering in the folk dancing in the different parts of the country".

J. T. Sunderland

The Reverend Dr. J. T. Sunderland of America completed the 86th year of his age in February last. Though so old, he continues to work as indefatigably for the good of India as when he was younger. It is more than 32 years ago that the present writer had the honour and privilege of making the acquaintance of

this great friend of India and humanity in Allahabad, where he delivered lectures in the Kayastha Pathshala and other institutions. During his second visit to India also, when he was the guest of Sir J. C. Bose in Calcutta, we had the privilege of meeting and holding conversations with him.

We cannot say how grateful we are for the generous help which he has always given us in unstinted measure in conducting the Modern Review.

May he live long to see India free and to give us wise counsel for years after we have attained freedom!

Professor D. K. Karve

There have been rejoicings in Poona and elsewhere on the occasion of the 71st birthday of Professor D. K. Karve, the founder of the Indian Women's University. Ever since the idea of a woman's university took hold of his mind, he has promoted its cause with unsurpassed devotion, perseverance and industry. He has passed the biblical limit of three score years and ten. But our ancient Hindu prayer for longevity is "*shatam jiva*," "live a hundred years." The prayers of all those who love and respect the professor will be that he may live to be a centenarian and be in possession of his powers to the last.

Ram Mohun Roy Tomb Repairs Fund

The following donations to the above fund are acknowledged with thanks: Mr. S. N. Mallik, Rs. 100, paid; donation on the occasion of the *shraddha* ceremony of the late Mr. G. N. Ray, I.C.S., by his brothers, Rs. 500, out of which Rs. 250 has been received; Mr. Subodh Chandra Banerji, Re. 1.

Principalship of Calcutta Presidency College

When Mr. Stapleton was promoted and made director of public instruction in Bengal, Prof. Sir Jehangir Coyajee was appointed to act in his place as principal of the Calcutta Presidency College. But though Prof. Coyajee possesses sufficient ability and loyalty to be considered fit for a knighthood, imperial British blood does not flow in his veins. The post of principal of the premier Government College in Bengal is a

political appointment. To win it, scholarship is not enough; loyalty, even loyalism, is not enough; the power to command the respect and co-operation of the students and staff is not enough. One must be a *trusted* British imperialist, and that no Indian can be. So the British Principal of Hughli College has been drafted from his quiet field of work to preside over the stormy destinies of Presidency College.

If Sir Coyajee had been made pucca principal and had succeeded in maintaining discipline among his students, which it may be taken for granted he would have succeeded in doing, it would have proved that where a British officer had been a failure, an Indian had proved a success. That would have been intolerable.

There is another point to be taken into consideration. It is getting to be a tradition that, to be made the Director of Public Instruction in Bengal, a British professor or principal (of course, no Indian need aspire to the job) of the Presidency College should kick up a row with the students and get thrashed—at least there should be a report that he was thrashed. Mr. Oaten qualified himself in that way and became Director, and his successor, Mr. Stapleton, followed suit. If Mr. Stapleton's successor in the principalship has the ambition of being some day the educational director of the province, he has only to avail himself of the tip, which is meant only for Europeans. This gives an indication of a further reason why Sir Jehangir Coyajee has lost the job. He cannot have the consolation that he may have saved his skin thereby: for it was out of the question for an Indian like him to qualify himself for the directorship in the approved traditional style.

Reorganisation of the Medical Service

The recommendations of the Lee Commission were unfair and unjust from the Indian point of view—and in India Indian interests alone ought to be consulted. But the Government of India has outdone even the Lee recommendations in injustice in its *communiqué* regarding the reorganisation of the Indian Medical Service. That Service is henceforth to consist of 302 officers, of whom 212 must be Europeans and 90 may be either European or Indians. To provide employ-

ment for these 302 officers, 237 posts are required. 143 of these posts are reserved for Europeans, and 94 are meant for either Europeans or Indians. So the majority of the posts are reserved for Europeans. But the remaining posts are *not* reserved for Indians. There is no legal bar to Europeans holding any or all of them! And this is the arrangement made for India, a country which Indians call their own. It is quite in keeping with the braud of justice yecept British. Some of the reasons for this characteristically British arrangement will be understood from the following paragraph of the *communiqué* :—

The Indian Medical Service constituted on the same broad lines as at present will be retained primarily to meet the needs of the Indian Army. In order to maintain the necessary minimum war reserve of Military Medical Officers, and to provide European medical attendance for European Officers of the Superior Civil Services and their families, Local Governments will be required to employ a stated number of Indian Medical Service Officers. The Government of India will draw on the same service to meet the requirements of the Civil administration, for which they are responsible.

The majority of superior medical posts must be reserved for providing European medical attendance for European Officers of the Superior Civil Services and their families, who are only a few thousand all told. These men and their families should remain in Great Britain and have British medical attendance to their heart's content. We do not want them, they are thrust upon us. But it is no use arguing. British rule in India rests on force, not on justice or logic, and we cannot resort to force.

An Agent Provocateur in the Punjab

The Tribune of Lahore has rendered signal service to the public by bringing to light the doings and intentions of one K. C. Banerji, who was sentenced in Lahore to five years' rigorous imprisonment by Mr. Magistrate Phailbus for being in possession of an unlicensed revolver and cartridges, but was subsequently released under orders of the local government, as he was a police informer. *The Tribune* has proved by the publication of *fac similes* of Banerji's letters (whose authenticity Punjab Government officials have not denied) and other proofs that he went from the U. P. to the Panjab to get up a revolutionary or terrorist move-

ment. While in jail, he used to receive communications and money from the police, which was illegal.

It has long been suspected and believed that agents provocateurs have been all along doing their nefarious work in many provinces of India. Some or all of the approvers in political dacoity and revolutionary trials may have been agents provocateurs. Long ago, *Forward* and other papers published a representation made to the authorities by some political prisoners, containing definite allegations against some agents provocateurs named therein. But no official reply to it has yet appeared.

Credit for the Discoveries in Mohenjo-daro

Sir Arthur Keith writes in the *New York Times Magazine* :—

Until now only two lands could rightly claim to represent the cradle of civilization; one is Egypt, in the valley of the Nile; the other is Mesopotamia, watered by the Tigris and the Euphrates. But now there enters a third and serious claimant—the valley of the Indus, in the north-west corner of India. The ancient cities which have been laid bare in the arid plains of the Indus by Sir John Marshall, Director General of the Archaeological Survey of India, and the preliminary account he has published concerning them must transform the outlook of every one who is seeking to find out when, where and how modern man came by his civilization.

In accordance with the approved imperialistic principle, Sir Arthur Keith gives all the credit to Sir John Marshall for the discoveries made in the valley of the Indus, the Indian archaeologists who actually did the work not being even mentioned. Sir John himself, however, has given their names in the article he has contributed to the *Hindu University Magazine*, from which an extract has been made in our Indian Periodicals section. But Sir John's article will have a limited circulation, Sir Arthur's a much wider one. Blessed be imperialism in everything!

Educational Reform Needed in Bengal

In a lecture delivered before the Calcutta Rotary Club, Dr. W. A. Jenkins made out a good case for educational reform in Bengal. He quoted some teachers' and pupils'

howlers, gave a graphic description of the bamboo and mud hovels in which many high schools are located, said that even the miserable pittances shown in the school accounts as teachers' salaries were not in many cases received by the teachers, and gave an idea of the poor intellectual equipment and resources; for intellectual life possessed by the teachers in the small Bengal village schools. Said he :—

The conditions under which the teachers worked almost condoned their great deficiencies, and their economic position necessitated their undertaking a considerable amount of work out of school hours. In fact they began their school duties tired and disheartened.

Bengal had two-thirds of the number of High Schools in England, and yet they received in Government assistance only one one hundred and sixtieth of the amount granted at Home. The Government was contributing 12½ lakhs per annum towards the upkeep of the aided High Schools. An additional 12½ lakhs would suffice to guarantee reasonable minimum salaries to all teachers and to grant aid to all efficient High Schools, provided the system was overhauled and reorganized.

What Government does for education in Bengal will be better understood from the following comparative table of Government educational allotments in 1924-25, compiled from the *Statistical Abstract for British India*, fourth issue :

Province	Population	Educational Expenditure from Govt. Funds
Bengal	46,695,536	Rs. 1,33,82,962
U. P.	45,375,787	" 1,72,28,490
Madras	42,318,985	" 1,71,38,548
Panjab	20,685,024	" 1,18,34,364
Bombay	19,348,219	" 1,84,47,165

100 Persian Students to Europe

The Persian Parliament has passed a bill in favour of sending every year for six successive years a hundred students to Europe to study different sciences. The population of Persia is estimated at 12 millions, that of the British-ruled provinces in India 246,960,200. Therefore, on the Persian scale, the British Government in India ought to send at least 2,000 students every year to Europe for scientific training.

Child Marriage Banned in Kshshmir

It is reported that, before leaving for Europe, for which there is no sufficient

reason, the Maharaja of Kashmir has sanctioned an enactment prohibiting child marriage and making it punishable under law.

Very recently some Calcutta Indian dailies conducted in English have been publishing long contributions in support of child marriage.

Bamungachi Shooting

Mr. G. S. Dutt, Magistrate of Howrah, has incurred the wrath of Anglo-Indian editors and the European Association, because he has criticised the conduct of Mr. Sturgis, Superintendent of Police, and of Captain Christie of the Frontier Rifles in connection with the shooting of some railway strikers at Bamungachi. That when the district magistrate is quite at hand his help should be asked for in an emergency, that there should be no shooting without due previous warning, that there should be no shooting except when a crowd actually assumes a threatening attitude, that there should be no shooting if the crowd is not advancing but rather retreating, that the objects of shooting should be to stop an advance and to disperse the crowd and that therefore the shooters should aim low, that there should be no picking out and shooting of individuals for punishment, are such obvious rules for dealing with unruly crowds that it is surprising that Mr. Dutt has been condemned for judging of the conduct of the two European officers according to those rules. But we are mistaken in using the word 'surprising.' In the opinion of Mr. Dutt's critics, whatever any European officers do is right, and no Indian must sit in judgment over them even if his official and legal duty requires him to do so.

Mr. Dutt's critics blame him for not being on the spot when the shooting had to be done. But a Magistrate cannot be ubiquitous; he has various duties to discharge. It was the duty of his subordinate, the Police Superintendent, to inform him that an emergency had arisen. It is greatly to his credit that in spite of exasperating circumstances Howrah has been so quiet. Most probably there would have been no shooting at all if he had been asked by the police to come and handle the situation.

Mr. Dutt's critics have gravely assumed the incapacity not only of himself but of

all Indian district officers to maintain law and order, because he has criticised those who resorted to shooting! Will these sapient men draw up a list of all the bloody riots which have taken place in the various districts of India, giving in each case the name of the officer responsible for the peace of the district?

The railway authorities will not budge an inch from the position they have taken up even to meet the needs of the most poorly paid of their employees;—they are determined to starve the men into surrender. As magistrate Mr. Dutt can do nothing to ameliorate the condition of the strikers. Yet he must be held responsible for whatever may happen! This is fine justice.

India Wins Olympic Hockey Honour

A Reuter's telegram has been received announcing that the Indian hockey team has won the Olympic hockey final, defeating Holland by three goals to *nil*. The hockey team from India went through the Olympic series without allowing any of their antagonists to score a single goal against them. In the Olympic games India defeated

Austria by	6 goals to nil,
Belgium by	9 goals to nil,
Denmark by	5 goals to nil,
Switzerland by	6 goals to nil,
Holland by	3 goals to nil.

India has scored more than thrice the number of goals obtained by any other country competing in the tournament.

China and Japan

China has been suffering from civil war for a number of years. On the top of these miseries have come the military operations conducted against her on her own soil by Japan. Whatever excuses or reasons Japan may bring forward in justification of her action, the invasion of an unaggressive country by a foreign nation cannot be considered legitimate. The allegation of some Chinese soldiers' hostile action against some Japanese in China, even if true, cannot be a sufficient ground for the invasion of China. Japan and China are both members of the League of Nations. But just as China's

membership did not avail to prevent British aggression against her, so has it not availed to prevent Japan's aggressive conduct. Technical explanations may, of course, be given as to why the League cannot intervene. But cannot the articles of the covenant of the League be so changed as to obviate the technical objections which can at present be discerned?

The best thing that can happen in the present situation is the unification of all parties in China for defending the country against Japan, their common enemy. The cause of freedom would gain immensely by the defeat of Japan by a united Chinese nation.

Japan has incurred odium in Asia by her conquest and enslavement of Korea. Her action in China has turned Asiatic feeling against her still more. It was at first hoped that she would take a leading part in the emancipation of Asia. But, whatever her real intention may be, actual events appear to show that she wants herself to bestride as much of Asia as she can in the place of the European powers.

All Parties Constituent Conference

We are not in the secrets of the All Parties Leaders as to the reasons why they have undertaken to draft a constitution for India acceptable to and accepted by all parties. If, as has been suggested in some papers, it is a tacit and indirect acceptance of Lord Birkenhead's challenge to Indians to produce an agreed constitution, we are afraid the move has not been a prudent one. For, considering the various direct and indirect means at the disposal of Government to produce disunion, it would not be practicable to draft a constitution acceptable to all parties, particularly as any number of parties may arise mushroom-like all of a sudden and obtain Government recognition. We would rather have challenged Lord Birkenhead to produce a constitution acceptable to all Indian parties without the help of Indians. He would have been sure to fail.

Let us hope, however, that the All Parties Leader's attempt is not an answer to Lord Birkenhead's challenge. We shall be sincerely pleased if the Conference succeed in producing a good constitution for India. It will have a theoretical value, and be a proof of our capacity to agree on

essential points. It may also have a practical value, if on Labour coming to power, that party can be induced to adopt it in their Bill to give India self-rule. We say this, because at present India does not appear to possess the actual (as opposed to the potential) strength to independently bring any constitution into force. Such strength may be either the cause or the effect of a revolution, though it may be a peaceful one.

If we were asked to draft a constitution, we might prefer to acquire the strength to give independent effect to it before undertaking the task. But, may be, labouring at the task is a means of acquiring that sort of strength.

"Tainted Money."

Mr. N. M. Joshi having received some money from Russia for the relief of the mill workers on strike in Bombay, opinions have been expressed against the acceptance of such money. Of course, it would not be right to accept money from anybody for any anarchical or revolutionary purpose. But when money is given for the relief of distress, it may be accepted. The Russian proletarian party in power may be rightly held to have been guilty of bloodshed. But how many of the present-day great nations of the world are free from that taint? The Third International may be desirous of producing bloody revolutions in many countries; so there ought not to be any political dealings with it. But several imperialistic powers are believed to be responsible, in part at least, for the bloody civil war in China. Should or should not charity be accepted from the nationals of those countries?

Bardoli Satyagraha.

The people of Bardoli continue to offer stout non-violent resistance to the efforts of the Bombay Government to make them accept the unreasonably enhanced land revenue settlement. Government officials are going on relentlessly with their task of attaching and selling the property of the tenants. But the spirit of the people has not been crushed by cruel persecution. All honour to them. It is a struggle in which victory or defeat will be equally inglorious for the Bombay Government. About a dozen members of council have resigned their seats in protest against the iniquitous and cruel action of the Bombay

Government. It is to be hoped they will offer themselves for re-election and be returned unopposed.

"Brahman-Controlled Autocracy."

Sir Michael O'Dwyer writes in the *Times* of London that "the [Simon] Commission is now master of the situation ; it has realized that the Swarajists do not speak for the diverse Indian peoples, but only for a small minority, whose real aim is to restore a Brahman-controlled autocracy of the higher Hindu castes, under a camouflage of democratic form with which they hope to delude the British public." Either Sir Michael does not know what he is talking about, or is deliberately trying to deceive the British public. The Swarajya party was founded by Mr. C. R. Das, who was not a Brahman. It still owes moral allegiance to Mahatma Gandhi, who is not a Brahman. Not being Swarajists (or any other ists,) we do not know all the Swarajya leaders of the other provinces of India and their caste, but in Bengal, some of the most prominent Swarajists may be named. Mr. J. M. Sen Gupta, Mr. Subhas Chandra Bose, Mr. Sarat Chandra Bose, Mr. Nirmal Chandra Chandra, Dr. B. C. Roy, Mr. Nalini Ranjan Sarker, Mr. Lalit Mohan Das, Mr. Akhil Chandra Datta are not Brahmans. Mr. T. C. Goswami is a Brahman. The allegation that the Swarajists want to establish a Brahman-controlled autocracy is absolutely false. But supposing they did want to establish such an autocracy, is an indigenous autocracy controlled by an indigenous class of people inherently worse than the alien autocracy controlled by foreign die-hards represented by Sydenham, O'Dwyer, Craddock & Co.? Would not the former be considered far preferable to the latter by all except interested hypocrites ?

Rats and Plague

Everybody, from the schoolboy upwards, knows that plague is a disease of rats carried to humans by the rat flea and that the rat as the primary cause of plague is a pest which should be destroyed wherever found. Professor Gabriel Pett recently delivered a speech at the Sorbonne, Paris, before an international gathering, in which he dwelt upon the menace of the rat with

great ability and emphasis. We are not in a position as yet to discuss the merits of his discourse, as it has not yet been reported in full in any available paper. But some comment is necessary on an interview granted to the correspondent of an Anglo-Indian daily by "a health authority," which that paper has published in connection with Professor Gabriel Pett's lecture. This "health authority" observes that (a) plague is a disease primarily of rats, that (b) in India houses are constructed of material and in a way favouring the growth of rat holes, that (c) the habit of throwing kitchen refuse everywhere and storing grain in places open to rats are favourable to the increase of those creatures, and that (d) the disappearance of plague from Europe is due to better house construction, drainage and conservancy and to better habits of disposing of kitchen refuse and storage of grain.

Coming to plague in India the "health authority" reiterates that the prevalence of that disease in India during such long years is due to the following causes:—(a) In India the people have not yet learned to protect themselves from rats; (b) their houses are badly constructed; (c) many of them are opposed to the destruction of rats; and (d) most parts of India are dry and as such suitable for rats to increase and multiply. He also points out that the relative absence of plague in Bengal is due to the fact that the country is often flooded and is not suited to the growth of rats. Calcutta especially is immune to plague because its streets are often flooded. As preventive measures he advocates press and educational propaganda and better building regulations. The aforesaid health authority, however, makes no mention of the poverty factor in the spread of plague, neither as lowering the resistance of the people nor as a cause of the mean dwellings which we find everywhere in India. It may be argued that the people of India do not keep themselves, their clothing and dwellings even as clean as is possible in their circumstances; but we must not forget that poverty, dire poverty is a great killer of effort and ideals. While one may expect a well-fed man to do his best for every little good thing, a starving person will not move a muscle to attain to the greatest of ideals. This may be deplorable, but there is no helping it with human nature as it is. So the poverty factor is much more at the

root of India's evils, plague as well as all else, than may appear at first sight to persons attempting sub-consciously to side-step realities. It is all very well to talk serenely of badly built houses, open stores of grain and kitchen refuse, but these alone do not explain away plague; for there are hundreds of Euro-American towns and cities, where rats abound no less than in Bombay or Allahabad, which do not show any mortality from plague. Why? because the people are better fed and clothed there and although there are rats in the houses they live in, they do not have to share their bed (the floor?) with the rats. The rats have separate quarters, so to say. In India, on the other hand, the poverty is so great that often a hundred rats and ten men have to live in the same pit. It is not a fact that in Europe they have succeeded in destroying all rats and that plague has disappeared on that account. The real cause is the elevation of the standard of dietary and dwellings of the people of Europe. In India, too, unless the people get better and more food and ampler living room, there would be no effective control of plague and other diseases.

When we discuss India's ignorance and talk grandiloquently of press and educational propaganda, we forget to ask ourselves, how many adults per mille can read, and why India is so ignorant and uneducated. If we did ask those questions as well as enquire into the causes of India's dire poverty, what answer should we get? There would hardly be space here to give the answer in full: for would it not involve a recapitulation of the whole history of the British occupation and administration of India?

A. C.

Causes of Plague

No attempt to make the rat solely or chiefly responsible for plague can be considered honestly scientific.

Dr. W. G. Simpson was a well-known health officer of Calcutta. There is *A Treatise on Plague* written by him which was published in 1905. On page 142 of that authoritative work we find the following passage relating to the causes of plague:—

"All that is definitely known is that pandemics and epidemics are generally associated with unusual seasons which bring distress and misery, with war and famine and their attendant ills, with

political, social or economic conditions which are the reverse of prosperous, and which produce general depression in the community, and also with a laxity or absence of sanitary administration which prevents or hinders prompt dealing with the earlier causes."

The opinion of this well-known authority must be held to outweigh the opinion of an unnamed "health authority" recorded by the Anglo-Indian daily.

An American Lady on Miss Mayo's Book

An American lady has written the following in a letter to the poet, Rabindranath Tagore, concerning Miss Mayo's book:—

"I have just read your letter in the New York 'Nation' and I realise more than ever what a crime has been committed by an American citizen against your country and against each and every citizen of it.

"If one wanted to retaliate—if some Hindu had spite and venom enough,—there is matter enough reeking with scandal and crime to fill I do not know how many volumes entitled 'Uncle Sam' or 'Miss Columbia'! Naturally, we feel the libel most keenly, because of our Hindustani friends and because of what India has come to mean to be to us. I realise deeply the thought expressed in one of your poems, that it is better to be the offended than the offender. For this one person, America has offered insult to India, and we do not know—indeed there is no means to overthrow the offender and redeem the wrong.

"This country feeds on sensation and scandal—our daily papers prove it: the ease with which they accept a libel of another country is a sad indictment of their own moral condition. Christian living and thinking are a far away ideal. We must ask our Eastern friends to bear with us patiently, or rather to practise the Christian charity which should be invoked before any mortal speaks of another. Christian charity aside, I am amazed how quickly supposedly educated people swallow wholesale items of scandal and disrepute. With all our big system of education, our people are not even instructed, much less educated. There is a little prodding of the mind with facts but no co-ordination of heart and mind and soul, which is the basis of genuine culture."

A "World-Wide" Treaty against War

Mr. Kellogg's proposal on behalf of the American nation to the "powers" to form a world-wide alliance against war and Sir Austen Chamberlain's answering note to Mr Kellogg have been the cause of both alarm and amusement to Indians. Alarm, because all victims fear the strengthening of honor among thieves, and amusement, because few things are more provocative of mirth than transparent hypocrisy. Both aspects of the proposed "world-wide" treaty are clearly seen in Sir A. Chamberlain's note to secretary Kellogg. The ideal pretended by the makers of the treaty is the "renunciation of war as an instrument of national policy." Let us study in the light of this ideal the following paragraphs in Sir A. Chamberlain's note:

After studying the wording of Article 1 of the United States draft, His Majesty's Government do not think its terms exclude action which a State may be forced to take in self-defence. Mr. Kellogg has made it clear in the speech referred to that he regards the right of self-defence as inalienable, and His Majesty's Government are disposed to think that on this question no addition to the text is necessary.

So that, even after outlawing war, nations would be justified to fight in self-defence. Self-defence is a remarkably flexible concept, and we all know that wars have *never* (yes, n-e-v-e-r) been fought in modern times excepting in self-defence. In the last big war, for example, England, France, Germany, Austria, Italy, Russia, America, Bulgaria, Serbia, Turkey, Montenegro, Japan and all else who fought, took up the sword for the sacred cause of national self-defence, while others thought that, whereas some particular nation might in the course of time present to them a national danger, they were entitled, for the purpose of self-defence, to fight that nation in anticipation. Others yet had an expansive idea of self, and to them the defence of any corner of the globe provided an opportunity for self-defence; the more so when such self-defence led to economic gain. From this clause in the proposed war-proof international treaty, therefore, we may expect as many wars to take place as are necessary to wreck the entire structure of human civilisation. It may, no doubt, provide ample and as much scope after such wars, to lawyers and logicians as that imbecile War Guilt question gave to post-war Europe. But as an effec-

tive preventive of war a treaty with such a supersize loophole in it would be totally useless.

The next item of importance is the way that existing treaties will be treated under this now proposed arrangement by its signatories. Sir Austen Chamberlain is conscious that there is a chance that the new proposal, if carried out in all its details, may go against the existing treaty obligations of the powers. He is, of course, primarily concerned with the League covenant and the Locarno treaty, and says accordingly in his note:—

A clash might (thus) conceivably arise between existing Treaties and the proposed pact *unless it is understood that the obligations of the new engagement will cease to operate* in respect of the party which breaks its pledges and adopts hostile measures against one of its co-contractants.

The attitude of the British towards the League Covenant and the Locarno Treaty is clearly stated in the following terms:

His Majesty's Government could not agree to any new treaty which would weaken or undermine these engagements on which the peace of Europe rests.

As these existing treaties are by no means solidly and entirely based on justice, morality and the free choice of the peoples which are affected by them, much future trouble can be expected from them. And where the British Government (also the French) are determined, even at the cost of fresh wars, to uphold "these engagements", what hopes are there for a warless world?

Last and most pregnant with an evil meaning are the following paragraphs in Sir A. Chamberlain's note:

The language of article I as to the renunciation of war as an instrument of national policy renders it desirable that I should remind your Excellency that there are certain regions of the world, the welfare and integrity of which constitute a special and vital interest for our peace and safety.

His Majesty's Government have been at pains to make it clear in the past that interference with these regions can not be suffered. Their protection against attack is to the British Empire a measure of self-defence. It must be clearly understood that His Majesty's Government in Great Britain accept the new treaty upon the distinct understanding that it does not prejudice their freedom of action in this respect. The Government of the United States have comparable interests, any disregard of which by foreign powers they have declared they would regard as an unfriendly act. His Majesty's Government believe, therefore, that in defining their position they are expressing the intentions and meaning of the United States Government.

It is, of course, clear to what regions of

the world Sir Austen Chamberlain is referring. Similarly it is also clear what "comparable interests" the United States (also France, Holland, Italy, Spain, Japan, Portugal, etc.) have. (In passing it may be mentioned that when a Labour member recently questioned Sir Austen in the House of Commons regarding the exact location of these vital regions Sir Austen very mysteriously refused to share his secret with others and said he would let everybody know it when and if the new treaty really came into being.) However, these words of Sir Austen clearly demonstrate the hollowness and hypocritical nature of these "anti-war" proposals. We all know that the British and other varieties of Imperialism have the world to-day in their grip and everywhere tormented and exploited humanity is attempting to rise, breaking away from this stranglehold. If at such a time some Imperialists conspire to strengthen their hold on the world by means of a treaty to uphold the *status quo* in the name of peace, brotherhood and universal love, would anybody be deceived by their piety? We knew in our young days a fellow at school whose constant joke it was to kick other boys hard on their shin, then generously offer to be friends with them again. The Imperialists' love of peace and goodwill is well comparable to that boy's friendliness. They would roam the world over and torture it with heartless exploitation and persecution, then talk glibly of allowing things to remain as they were in the name of *Ahimsa*. For is not *Himsa* a great sin? That is why Sir Austen Chamberlain writes to Mr. Kellogg that his Government will gladly cooperate in the conclusion of such a Pact as is proposed and are ready to engage with interested governments in the negotiations which are necessary for the purpose. These "interested Governments" are no doubt the fellow imperialists of the British. Sir Austen says in his note that he has also consulted the Dominions and the Government of India as to their opinion of the new treaty and has received answers to the effect that the Dominions and the Government of India are all in cordial agreement with the general principle of the proposed Treaty and on the receipt of an invitation would doubtless be prepared to participate in its conclusions.

It only remains to select an Indian with

sufficient lack of self-respect and of sense of patriotism to go over and sign the new Treaty as the representative of the Indian Nation.

A. C.

Vice-Chancellorship of the Calcutta University

As the term of Professor Jadunath Sarkar's Vice-chancellorship of the Calcutta University will soon expire, speculation is rife as to who is to become the next Vice-chancellor. As Professor Sarkar has worked with great devotion in spite of much inconvenience and persecution, and as his self-sacrificing labours have already resulted in reform in various directions, we are clearly of the opinion that he should be asked to hold office for at least another term. This will, no doubt, mean additional self-sacrifice for him. But when he has begun the work of reform, he should see things through.

There is a strong rumour that, taking advantage of the factious opposition to Professor Sarkar, an attempt will be made to instal a Scottish missionary professor in the Vice-chancellor's chair. There cannot but be strong opposition to such a sinister move. For that gentleman's attitude towards the post-graduate departments is well-known. One of Sir Asutosh Mukherji's achievements was the practical Indianization of the University. The process of de-Indianization ought not to be allowed to begin. We have already said that Prof. Sarkar should be asked to continue in office for at least another two years. But should the authorities want a change, surely there are Indians like Sir J. C. Bose, Sir P. C. Ray, Sir B. N. Seal, etc., to choose from. Of course, such men cannot be expected to seek office.

About the Prabasi Press

Those who have dealings with the Prabasi Press are hereby informed that Babu Abinash Chandra Sarkar's connection with it has ceased.

Ramananda Chatterjee,
Proprietor, Prabasi Press.

May 28, 1928.